CONTEMPLATIONS AND DEVOTIONS ON The severall passages of our blessed Saviours Death and Passion.

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Pauls ambition of
1 Knowledge.
1 Cor. 2. 2.
I esteemed not to know any thing among you save Iesus Christ, and him crucified.
2 Wealth.
Phil. 3. 8.
Yea, I count all things but losse, for the excellent knowledge sake of Christ Iesus my Lord.
3 Ioy.
Gal 6. 14.
God forbid that I should rejoyce but in the Crosse of our Lord Iesus Christ.

LONDON:
Printed by *Aug. Mat.* for *Humphrey Robinson*, dwelling in Pauls Churchyard at the signe of the three Pidgeons. 1637.

To the Right Honorable IAMES Lord STRANGE, Baron of *Knocking*, Lord Lieutenant of the Counties *Palatine* of *Lancaſter*, and *Cheſter*, and of the Citie of *Cheſter*, and County of the ſame, and Chamberlaine of *Cheſter* afore-ſaid. Lord of the Iſle of *Man*, Knight of the Honourable Order of the *Bath*, Heire apparent to the Right Honorable *William* Earle of *Derby*, his very good Lord and Maſter.

MY LORD,

IF I durſt print a Booke, no queſtion I durſt not thinke of any other Patron

then your Lordſhip, to whom, by all the ingagements of preferment, favour, gratitude, duty, and domeſtick ſervice, I ſtand ſo ſtrictly oblig'd; to whom ſhould the Booke belong, but to him to whom the Author? 1 Cor. 9. Doth any man plant a tree, and not eat of the fruit? *Your Lordſhip hath both* planted, *and* watred; *the fruite therefore* (*ſuch as it is* ſower Grapes) *I heere humbly preſent your Lordſhip with, to whom by yet further, and more ſpeciall*

intereſts

intereſts it owes it ſelfe; Theſe Meditations (my Lord) they were the expence of thoſe weary houres of that ſlowe recovery, which (I muſt confeſſe) next to Gods, I had by your Lordſhips ſpecial care, and furtherance, out of that my late, long, and hopeleſſe ſickneſſe, ſo that it were a kinde of theft to make tender to any other of the imployment of thoſe houres, which I then but borrowed from your Lordſhips more publique ſervice: your Lordſhip muſt here there-

fore expect rather ſickly thoughts, then ſerious ſtudies, and ſo, if neither margent-throng'd with Authors, nor Method-bound with Art, the proverbe will plead pardon, Thoughts are free; *nor indeede is it but of the nature of this kinde of writing, rather to touch, then preſſe; to diſplay, then diſcuſſe the ſubiect.*

Why I make not my Epiſtle Dedicatory (to the cuſtome) laudatory, your Lordſhips reſolu'd declination of ſuch kind of cheape, hackny

hackny fly-blowne fame, may be cauſe enough; ſuch as are ſo happy as to know you, know well enough how little you neede it, how leſſe you love it: beſides, 'twould be thought (being a ſervant) I durſt doe no other, and neceſsitas nec habet legem, nec laudem, *nor law, nor laud.*

Why I make this my unlabour'd paſtime of thinking, thus venturouſly publique, as (I muſt confeſſe) it was not that commonly pretended midwife of the preſſe, impor-

tunity of friends; so, much lesse was it any over-weening opinion of the worth, but next to Gods glory, and your Lordships service, the causes are these two; in the first place the vindication (as much as in me lyes) of our Religion from that common brand which her Romish adversaries so frequently vpbrayd her with, that she spends all her devotion on the Pulpit, and keepes none for the Closet; in the next place, a probable anticipation (by these) of the worlds

Worlds entertainment of any my poſsible endeavours hereafter; Which When ever, they ſhall (as theſe) together With their Author, in all humility be layd at your Lordſhips feete: by

The moſt obliged of your Lordſhips Servants,

HERLE.

Contemplations and Devotions on the severall passages of our blessed Saviours death and Passion.

I.

His bloody sweat in the Garden.

Luke. 22. 44

SWeat and blood are the two best emblemes of labour and passion, of doing and suffering, and so, the best epitomes, or (if you will) journals of our Saviours life and death; for both made up *the in-*

Esai. 53. 11.

vayles of his ſoule; the firſt he wrote in ſweat, the other in blood: his life, what other was it then a cõtinued ſweat of paſſive action, *Hee went about alwayes doing good*; his death, what, but as inceſſant a bloodſhed of active paſſion? *hee powred out his ſoule to death*, nor can wee find any two things in nature that may better ſerue for the indexes, or rather ſcales, of thoſe his two Teſtaments, then theſe two, ſweat and blood; that of the Law, *working out in ſweat ſaluation with feare and trembling*, that of the Goſpell, buying it out with blood in price and value; in theſe two therefore doth he (here) beginne his paſſion, it being to bee the

Mat. 4. 23.

Eſai. 53. 12.

Phil. 2. 12.

the execution of both those Testaments; the complement of the one, and supplement of the other: nor is it without yet further mysterie; in these two (Sweat and Blood) begins this our second *Adams* execution, because in these two (vpon the matter) begins the first *Adams* sentence; the *Sweat of his browes*, whereby hee must *live the life*; the blood of mortality, whereby hee must *dye the death*: and yet further, that mans ransome and ruine might hold yet a more thorough proportion, both are in a Garden, that as in a Garden man had played the wanton with Gods bounty, so in a Garden too, this more

Gen. 3. 19.

then man might play the Champion with Gods fury; it was in a Garden, that God fought man sold to the devill for an apple, Gen.3.9. *Adam where art thou?* and 'tis here in a Garden too, that men seeke God sold by a devill, for as very a trifle: Iohn 6.70. *whom seeke yee? Iesus of Nazareth.* Ioh.18.4.5. In each Garden wee read of a drawne sword, Gen.3.24. *in that by the Cherubim*, in this, Luk.22.50. *by Peter*; that *flames*, but this *wounds*; that but menaces, but this massines; what was in that Garde but threatend to the first *Adam*, that was in this Garden suffered by the second; the difference is this, in that first Garden, the sword is still hostily bran-

dished

dished, *a flaming sword that turned every way*, in this second, 'tis peaceably put vp. *Peter put vp thy sword*, so nor shall the difference of these two Gardens bee of lesse comfort, then is their concord, though in that first Garden of Paradise, *the sword still keepes* the dispossessed posterity of *Adam* from ever (here) returning thither, wee must first passe vnder *the Angels sword*, the stroke of death; yet to this latter Garden of redemption a better Paradise to vs, wee have free and safe accesse, no sword heere threatens, no Angell keepes the doore, hee who *is the Angell of the Covenant*, both *doore of the Fold*, and *Keeper*

Gen. 3. 24.

Iob. 18. 11.

Gen. 3. 24.

Reu. 3. 7.

of the doore, and that with that *irresistible key of David*, cryes here, *come vnto mee all*, in a word, as at first in a Garden man was doom'd by God, *to earne his bread for life by his Sweat*, so in a Garden here God earnes for man *the bread of life* by his Sweat too; nor is it of the *browes only* as that, but of the whole body, yea and foule too, *the irons entred into his foule*, nor (*that grace might* every way *super abound sinnes abounding*,) shall it bee lesse then a Sweat of blood, that herein bloody murderous *Caine* might have bathed his purple foule as well as idle luxurious *Adam* his; here's for both, both, *blood and sweat*: and that in the strange

Esa. 55. 1.
Mat. 11. 28
Gen. 3. 19.
Psal. 105. 18
Rom. 5. 20.

strange abundance of a shoure; nor is it a dewie misty one, but of *great drops running downe through his clothes to the ground*: but what? bee the pleurisy never so great, how strange is the phlebotomy? it seemes not to consult, or where the signe lyes, or where the sickenesse: what the whole body at once? alas, the least drop of this blood thus dignified by that enriching interest of vnion: it hath with the God-head, were of price enough, had he so pleased, to have ransomed as many worlds of men, as there bee men in this; here seemes a better place, for *Iudas* his *quorsum hæc perditio, whitherto tends this waste,* Luk. 22. 44 Ioh. 12. 4.

why is hee thus prodigall of his blood thus precious? why inuerts hee so that prophesie of *all nations flowing vnto him*, by thus profusely *flowing* at once to all nations: alas wee had *all of vs sinned*, and all of vs *against all the whole Law, in all the whole man*: and therefore so full, so proportionate shall bee the satisfaction, that hee *who is all in all and for all*, will answereably bleed throughout all the whole body; nor will this our *Eliah* thinke, this his selfe-sacrifice *once offered for all*, compleate enough, vnlesse he first *drench it in a floud* of his owne sweat and blood. But, nor is the cure lesse strãge then the Physicke: the Method then

Esa. 53.

Rom. 5.

Coll. 3. 11.

1 Kings 18.

Heb. 9. 28.

then the Medicine, as it ſeemes not to aduiſe, where the ſigne lyes, ſo nor where the ſickneſſe: 'twas we had ſurfeited, and doth hee purge? Ours was the fever, and doth hee bleed? oft times a bleeding in the head (Phyſitians ſay) is beſt ſtopt by ſtriking a veine in the foot, but here the malady is in the foot, the remedy in the head: true, but the ſpirituall blood of Sin, holds a contrary courſe to that of the body, it flowes vpward againſt Heaven, *the voice of thy brothers blood cries vp to Heaven:* therefore to cure that ſpiritual bloody Iſſue of the foot, ſinne, muſt the head thus bleed for it, muſt (I ſay) not out of any

Gen. 4. 10.

neceſſity on his ſide, more then that of his owne decree and promiſe, all the neceſſity, at leaſt the need, was ours. Saint *Auſtine* gives the diſtinction beſt, that hee was thus to bleed for vs, (ſaith hee) it was on our ſide, *miſeranda mea ſitis*, on his but *miſerans voluntas*, on ours a miſerable neceſsity, on his but a commiſerating mercy; and yet ſo great will hee have, both his mercy, and our ſinnes, at once appeare to vs, that hee will give vs the meaſure of the ones merit in no leſſe, then a ſhoure, of the others guilt in no leſſe, then a Shoure of blood. If then in the midſt of this Shoure, ſo plenteous, ſo precious,

wee

wee bee with *Gideons fleece, ſtill dry*, what elſe can wee blame but our owne incapacities of this *heavenly raine*, heres neither want of power, price, or plenty, a Shoure of blood, no nor of promiſe neither, *hee ſhall come downe* (ſaies *David*) *like the raine into a fleece of woll*: here (in a more heavenly ſenſe) *is that raine of Heaven, that the land of promiſe drinkes, that early and latter raine*; early to the Patriarks, latter to vs: *here's that dew of Hermon, that fals upon the Hill of Sion*, ſuch as with conſtant *Sion cannot bee removed*; here is *that Balme of Gilead, that only cures the daughter of his people, the Oyntment of Aaron, that runnes downe from the* Head

Iudg. 6. 40.

Pſal. 72. 6.

Deut. 11. 21

Pſal. 133. 3.

Pſal. 133. 2

Head to the vttermost Skirts of his clothing; the meanest of his members, this bloudy balmy Sweat, it here falls in a *Garden*, and indeed where ever it falls in merit and effect it's sure to make, though of the barrennest *wildernesse of Sinne*, a fruitfull, a fragrant *Garden* of grace; *that hearbe of grace* cannot but grow in that Garden which this Shoure waters.

It had been much, where no outward violence was offered, nor labour sustayned, specially in the cold time of night, so cold that hardier Souldiers were faine to have a Fire within doores, abroad too in the raw aire, and on the cooler earth

earth in any sort to have sweat at all: nor is it a thin faint Sweat, not *sudor diaphoreticus*, (as Physitians speake) but *gruniosus*, of great drops, and those so many, so violent, as they pierce not onely his skinne, but *cloathes too*: and that in full streames *to the ground*, and yet may all this fall within the compasse of a naturall possibility, and much exceeds not the fury of a Fever, but a Sweat of blood, as it puts all time and story to seeke for matter of example, so puts it nature and reason to silence too for matter of cause: might hee not well then complaine of his sweat, as of his *sorrow*, *was there ever* Sweat *like unto*

Luk. 22. 44.

Lam. 1. 12.

to this of mine? but, alas doth hee not complaine? yes, and 'tis that complaint of his (*if it bee possible let this Cup passe*) that speakes his sorrow, his sufferings, yet more then either his sweat or blood; how much lesse is it for a man (in any sort) to sweat, to bleed, then for a God in the least to complaine? 'tis not indeed for a man to conceive, what it is for a God to complaine. I will not therefore (with some) call this agony, the sleepe of his divinity, so happily I should my selfe the while but sleepe, and dreame him such a God, as *Baal*, cry aloud, *for it may be hee sleepeth.* Whereas *hee is the Keeper of Israel, who can-*

Mat. 26. 30.

1 King. 18. 27.

nor slumber nor sleepe. I dare not thinke (with *Lumbara*) any word, much lesse prayer of his, could proceed, *ex impetu naturæ sine imperio rationis*, nor will I with others define either the causes of this *Sweat*, or the ingredients of that *Cup*, (for 'twas *a mixt one*) so I might easily play the *vn-just Steward*, and *write fourescore for the hundred*: no, rather let mee call this passage with *Esay*, *the travaile of his soule*, the passion of his passion, and conclude of the cause, why hee did complaine, with *David*, speaking of the cause why (in an other case) hee himselfe did not complaine, *I was dumbe, and not opened my mouth: because* 'twas

Psal. 75. 9.

Luk. 16. 7

Esa. 53 11.

Psal. 39. 10.

was thou O Lord that didst it; and might he not well
Lam. 1 13 complaine, *that God had sent his fire from above into his bones*; how truely doth it here appeare in Sweat: might hee not well complaine (in his type) that *the Irons had entred into his soule*,
Psa. 105. 18 how truely doth it here appeare in blood; how lustly too might hee complaine, *that his soule was powred out, both like Wax and like Water*,
Psal. 22. 14. here are the very streames of both, Blood, and Swear. *The spirit of a man*, (saies Solomon) *may sustaine his infirmities, but a wounded spirit who can beare*, such was his:
Iob 6 4. *the arrowes of God dranke up his Spirit*: and therefore how well might hee say,

thy

thy terrors have I ſuffered with a troubled mind: and yet alas, all this 'tis but *the beginning of ſorrowes*, but the firſt approaches and offers of that Cup, which afterward he drank off, dregs and all to the laſt drop; but a ſerious and thoughtfull pre-apprehenſion of what hee was to ſuffer, nor doubtleſſe could the dexterity and keenneſſe of that his apprehenſion, of what ſinne deſerued, but much aggravate what hee ſuffered; apprehenſion, if ſtrong and active, ever gives edge, and ſting to miſery; 'tis the ſoundeſt body is ever moſt ſenſible of paine; feare ſtill and feeling too, moſt what take meaſure from apprehenſi on,

Pſal. 88. 15.

on, never any man could so fully as hee, apprehend the iust cause of this feare, sins guilt: and therefore no maruaile if never any did so fully feele the weight of this feare, sinnes horror: passions, of what kind soever, worke ever strongest, on best knowen obiects; the apprehensiue expectation of an evill, is many times little lesse then the present sense; sodaine vnseen evils afflict both slacker and shorter, and doe but swallow without chewing; 'tis one of the miseries of being wise, that it armes misery against it selfe, and grinds it into a sharper edge; the edgetooles, which it lends misery to cut its owne fingers

gers with, are ever two, expectation, and apprehension; the first ever anticipates, the second exasperates the paine: hence is it, that men feare not hell, because their eyes (of faith) are not strong and apprehensive enough to foresee it; were that pit of darkenesse, where our sins are to suffer, but in any measure of its true horror (to the life, or rather to the death, and depth) layd open and displayed to our apprehensions, how would our *knees tremble*, and enterfeare *with Baltazars*; how would our Bowels burne with those disciples, and before hand without true repentance with *Judas's gush out*, to breake loose (if possible) from

Dan. 5. 3, 4.

Luk. 24. 32

Acts 1.

from those *fierie Furnaces* of our anguish'd consciences: doubtlesse, no thornes, nor whips, nor nailes drew blood from him with that torture, that the sight of this Cup here doth; it was those *ever-flowings of our ungodlinesse, that made him thus affraid*: But O my blessed Lord and Saviour, thou beganst thy passion in a sweat, let mine *eyes* (Lord) *wait ever on thee, as the hand-maids on her mistresse*, and not beginne their compassion, but in a Sweat too, a Sweat of sorrow and contrition: thine Lord was *a bloody one*, bee mine so too, *sanguis vulnerati cordis*, otherwise as is praying but from the lips outward, so is weeping but from

Psal. 18 3.

Psal. 123. 2.

Aug.

from the eyes outward, either but *the sacrifice of fooles*, but *eye-seruice*. O let mee not apprehend what thou suffer'dst for me without sorrow, and compassion, when as thou thy selfe, Lord, didst not apprehend what I deserued from thee, without feare and horror. Blood (they say) whereas nothing else, can soften the Adamant; if my heart then doe not soften, melt, bleed in all this so plenteous a Shoure, of this so precious blood, what should be left to melt such a heart, so much harder then the nether Mill-stone, but the Fire of Hell? But alas Lord, *wilt thou not drinke of the Cup, which thy Father gives thee? It is not possible,*

Epes. 6. 6.

Ioh. 18. 11

Mat. 26. 39

possible, that this Cup passe from thee, vnlesse it passe to mee, and so (alas) *Fire and Brimstone, Storme and Tempest, this will be my portion to drinke,* and *my Cup will bee full*; No (Lord) I confesse, *I am not able to drinke of this thy Cup,* if thou leave but one drop for me, it will vterly cast mee into that incurable Dropsie of *Dives*, *after a dispayred drop of water.* No, *give mee* rather here (Lord) with *David, plenteousnesse of teares to drinke,* and so, *may my Cup over-flow,* and spare not, *bee thou but the portion of mine inheritance, and of my Cup*; and so I shall bee able to pledge thee in this Cup too, alayed, and sugred with thy mercy: so,

Pſal. 11.7.

Luk. 16.

Pſal. 42.3.

Pſal. 16.6.

spare

spare mee not from sweating with thee, and if need bee from *bleeding* too, at least (with thy Apostle) let mee never cease, both to sweat and bleed in that *continuall* agony of his, the *good fight*, in that *daily* martyrdome of his mortification. 2 Tim. 4. 7. 1 Cor. 15. 31

This fruitfull Shoure (Lord) of thy blessed bloody Sweat, as it fell in a Garden, so let it ever plentifully fall on the Garden of thy Church, *send ever Lord this gracious raine on thine inheritance, to refresh it when 'tis weary*: Let one drop (at least) of this so abundant, and everlasting Shoure, light on thy owne inclosure: but (alas! in it selfe) a *dry and barren wilderness*, Psal. 68. 9 Psal. 143 6.

derneſſe, where no water is, my thorny, yet *thirſty* heart; ſo, yet, ſhall it become a fruit full, a fragrant Garden vnto thee, 'tis thou (O Lord) *that makeſt of the barreneſt wilderneſſe, a fruitfull Field.*

Can.4.16. *Ariſe O North, and come O South, and blow on this Garden, that the ſpices thereof may flow,* in thoſe great ſlaughters of thy Murderers (O Lord) both at *Ieruſalem,* and *Bittere,* wherein to fully, both to their owne deſert and *wiſh, thy blood lay ſo heavily on them, and on their children:* 'tis ſaid the *Romanes* found no ſuch manu rance for their Vines, and Gardens, as the blood of Iewes; how much better (in a better ſenſe) will th-

Math.27.25

better

better blood of thine, bee for this Vine, this Garden of my ſoule? How can there in this Garden, thus manured, thus watred, but grow thoſe *hearbes of grace*, the *purging Hyſop of* repentance, the ever greene *time of hope*, fading, no not in the ſtormieſt winter of aduerſity; the *Cammomill of Patience*, that growes the more 'tis trod on, the true *Marigold of Faith*, that ſhuts and opens to none but thee, *the Sunne of righteouſneſſe*, the inclining ſtooping *Violet of Humilitie*, the imbracing claſping *Honyſuckle of Charitie*, &c. How can it bee (ſo dreſſ'd) but barren to the weeds of ſinfull pleaſure, the *Onions and*

Pſal. 51.

Leu. 14. 4.

Mal. 4. 2.

Garlike of Egypt, let no *Serpent* (Lord) ever lurke in this *Garden*, *to reach* here any *forbidden fruit*, and so to over reach the eater; but as in that other Garden, where thou layest entomb'd, they *had a Watch and Seale*, wherwith *to make all sure, that none might steale thee thence*; so, in this Garden of my soule (Lord) having both, the *Watch* of conscience, and the *Seale* of faith, let me to a better purpose *make all so sure*, that nothing ever may *steale* thee *hence*; but that thou mayest ever say of it, as of thy Spouse, *a Garden enclosed is my Sister, a Spring shut vp, a Fountaine sealed.*

Gen. 3.

Mat. 27. 59.

Can. 4. 12

He

II.

Hee is sold and betrayd by Iudas.

Luk. 22.47

MAiesty and mercy (in their more happy, then frequent mixture in one Throne) make vp the strongest guard 'gainst treason. Maiesty vsually so benumbs, and strikes the hand with terror, that it cannot strike, *the Kings eye scatters treason from his Throne*: Mercy so becharmes, and stroakes the heart with love, that it cannot plot, *the Kings Throne is establisht by mercy*; But the best Guard is that, which needs no Guard, innocence, and yet behold

Quam male conveniunt & in vna sede—

Prov. 20. 8.

Prov. 25. 5.

Optimum munimentum munimento non carere.

(here) a treaſon, that breaks through that double Guard of maieſty, of mercy, and that more privy proofe maile of innocence it ſelfe too, if maieſty might have daunted it, how muſt it have ſhruncke backe its accurſed head into a bortion? 'tis *he who commits no robbery, in making himſelfe equall with God*: And yet *behold they come againſt him, as againſt a theefe, a robber*; if mercy might have ſhamed it, how had it ſluncke backe into that vault of darkeneſſe, whence it came to hide it; 'tis hee who came to ſeeke, to buy them with his blood, whoſe blood they have thus maliciouſly bought, and are now come thus murderouſly

Phil. 2.

Luk. 22. 52

derously to seeke; if innocence might have sheelded against *these fierie darts of malice*, let its owne confession iudge him, and it cannot but pronounce him *true*, a *iust man*, one in whom preiudice it selfe *can find no fault*, one against whom enuy it selfe *can find no witnesse*: and yet *anger is cruell, and wrath is raging, but who can stand before enuy*; so prevaricatively froward, and vnwinnable is enuy that euer (as the *Psalmist* speakes) *what might bee for her good*, is to her *an occasion of falling*: maiesty, mercy, innocence, make rather but a prey to inuite, then a Guard to auoid her. But yet however, *Iudas*, what could'st thou,

Ephes. 6.

Mar. 12. 14. Mat. 27. 24.

Mar. 14. 54.

Prov. 27. 4.

Psal. 69. 23.

enuy in him; his glory, his purſe, and his power too, 'twas thine, and made the devils themſelues obedient to thee; had not thine then above the reſt beene a
2 Theſ. 5. mercy-proofe, *a Spirit deſpighting* heart, it muſt needs have melted, or recoyld from ſo blacke a proiect;
Ioh. 13. 27. didſt *thou not caſt out devils in his name, out of others?* what, and now *take in the devill into thine owne heart*, and caſt out him? Thou once (with the reſt) *leaveſt all to follow him*, what and now leave him to follow the worſt of that all thou hadeſt left, the devill; how vnhappy, how vnthrifty a change? No, but now thou art become a leader; how

poore

poore, how vnworthy an ambition, to leave following ſuch a Leader, that *thou mighteſt lead* ſuch a raskall regiment. *Thou dippedſt thy hand in the ſame Diſh* of fellowſhip *with him*: what, and in the ſame deſigne of blood too againſt him? Thou once followedſt thy maſter, and *bareſt the bagge*, and wilt thou now change both carriage and leader too: follow the bagge and carry thy maſter in it, the ſiluerlings? *Thou bareſt the bagge, and what was put therein*: and therefore thy old, *quorſum hæc perditio*, may be turned backe vpon thee into a *quorſum hæc proditio*, whitherto tends this treaſon? want drave thee not

Ioh. 13. 26.

Ioh. 11. 6.

Mat. 26.

to this traiterous ſale, as it
Gen.25. did (in ſome ſort) *hungry Eſau*, thou hadſt the bagge,
or had that beene empty,
thou mighteſt have gone to
thy maſters other treaſury,
Mat.17.27. *the fiſhes mouth* for money;
the bagge, as it might ſome
way incline thy covetous
Ephes.6. heart (*the Girdle of verity*,
for the moſt part drawing
vſually too much that way,
that the bagge hangs) ſo it
doth every way vpbraid
thy traiterous ſale, a rich
man and a theefe, 'tis a pro-
verbiall agravation: nor did
therein thy maſters truſt,
but the deeper ingage thy
truth; what didſt thou ſee
Acts 19.27. in thoſe poore *ſilver ſhrines*
of thy idolliz'd *Diana*, co-
veteouſneſſe, worth ſuch a
maſter

master, thou neededst not *this craft to get thy living* by (as those Smiths of *Ephesus*) thou hadst a much better in thy late service, hadst thou beene of later dayes, I should have thought thee some popish *Merchant of the Temple*, one that had thought to make him a Saviour of his silver, therewith to have bought a Pardon for this, and all thy other sinnes, but if so, the devill too seemes a better chapman for thy turne, hee had offered *all the kingdomes of the earth* for him, thou sellest him to the Iewes, and thy selfe to the devill too in the bargaine, but for *thirtie pence*, thy master himselfe had not long since told

Mat. 21.

Mat. 4. 9.

thee, that *the whole world* were all too light in ſcale, but *againſt thy one ſoule*: but alas, to ſuch a maſter, as many worlds as thou hadſt pence, *Eſay* had told thee, they were all *but as the duſt of the ſcales, as a drop of the Bucket*, thou ſelleſt thy maſter to his death, that would have ſold himſelfe for thy life, thou betrayeſt him vnto his enemies for thy gaine, that would have reſcued thee from thine with his blood. But is this all? No, thou ſelleſt that inualuable *pearle*, which the *wiſe Merchant ſold all he had to buy*, and that for a needleſſe, a vſeleſſe trifle; and this makes thy treachery folly, thy gaine loſſe, thy ava-

Eſa. 40. 15.

Mat. 13. 44.

avarice vnthriftinesse; who, *Iudas* vnthriftie, that would make money of all, *of the oyntment of his master*, nay by by a Popish kind of Alchimy, of his God? yes, vnthrifty, banckrupted, beggered Iudas: hovv quickly vvithout either master or money, hovv vselesse, hovv restlesse is either thy money or thy selfe, without thy master, how soone art thou as weary of it, as ever thou wert greedy? How much more (anon) weary of it, then of thy master? How much more doth it now vpbraid thee, then ever before inuite thee? can it buy thee such another master, can it all buy thee an houres sleepe, can it bribe thy

thy clamorous tongue of conſcience, to a minuts ſilence? Nay, it will not ſo
Mat.27.5. much as buy thee a *haltar*, to put a falſe promiſing end to thy preſent miſeries, though thou couldeſt not miſſe of one elſe where, to put a true beginning to thy greater tortures; but as if it were doom'd only to the hands of murder, it will no where but whence it came, as if it tooke an accurſed infection from the fingers it paſſed through, it may not into the Sanctuary, but
Mat.27.8. muſt bee ever *the price of blood*: nor hath it but ever ſince left this infectious canker to all ill gotten wealth, 'tis all quick ſiluer, it will not ſtay, it will not inrich,

it

it buyes nothing, but *Aceldama's, fields of blood*, and of confusion, so truely treacherous prove ever the worldlings, not onely hopes, but heapes: *Iudas* did not so much betray his first master *Iesus*, as this his second master, money, did betray *Iudas*; *Iudas* betrayed his master, but into the hands of malice, but gaine betrayed *Iudas* into the haltar of despaire; coueteousnesse proues ever in the end most its owne traytor; desire, and hope are still but Bawds, when towards that painted Strumpet, the world: But I cannot so passe (*Iudas*) the baseneſſe of thy sale, or blackneſſe of thy treason, what, but for thirtie pence: didst

Acts 1.19.

didst thou not value *the Box of oyntment at three hundred pence*, what and thy master but at thirtie? was the womans oyntment so much more worth then *the Lords anoynted?* couldst thou then hold it lost, that was bestowed vpon thy master, or if thou didst, hadst thou no way to redeeme that losse, but by selling the Redeemer? But no maruell, if (when thou once beganst to grudge thy master, anothers charity) thou didst not at length sticke to sell him, for thine owne gaine; hee that holds that *waste*, which is bestowed on God, his seruice or members, 'tis to be feared, hee would sell his God too; but that the world

Mar. 14. 5. Io. 11. 5.

Psa. 105. 15

world affords but a few chapmen in such a purchase; and yet how much, yet cheaper, viler art thou, in the offer then the price? *what will yee give me,* as if the commodity lay vpon thy hands, as if thy master were some peece of vnfashionable Shop-rid ware, which thou wouldest faine be rid of at any hand; never fell there such a iewell into the hands of such a Pedler, that so basely way-layes Customers, and prostitutes at once, both his will, and ware with, *what will yee give? and I will, &c.* And then no sooner an offer, but a price, no sooner a price, but a sale, no sooner a sale, but a delivery; how soone strikes

Luk. 22.

Mat 26. 15.

strikes he it vp a bargaine: and as if hee were yet afraid they might draw back, that hee may bee yet more sure, to put all beyond the benefit of error or mistake, hee gives them a signe,

Mat. 26. 48. *whomsoever I shall kisse, that's hee, lay hold of him.*

It had beene somtime our Saviours complaint:

Luk. 7. 45. *Simon since I came thou gavest me no kisse*; but can he find that fault with this sonne of *Simon*, *Hee drawes neere and kisses him.* But alas 'tis but *with the lips, hee drawes neere him, the heart is farre from him*, and so better hee had with *Peter, followed him a farre off*, or with the *Prodigall*, *gone farre from him.* Nay, had it beene against him, *if*

Luk. 22 47.

Heb 10.

Luk. 15. 13.

open.

openly (as *Paul* at first) hee himselfe saies, *he could more easily have borne it*: no, but *it was thou my owne familiar friend, whom I trusted, which did also eat of my bread, that hath layd great wait for mee*: what, *Iudas betrayest thou the Sonne of man?* what thou, my companion, my choice, my charge, my trust, my treasurer: what and *betrayest thou the Sonne of man*, thy friend, thy master, thy God, one who; though the Son of God, stucke not to become the Sonne of man to live with thee, & for ought thou knowest to die for thee, what, and *with a kisse*, the pledge of friendship, made the gin of falshood; loves gage become treasons snare;

Psal. 55. 12.

Psal 41. 9.

Luk. 22. 48

ſnare; every word is a degree in treaſon, and both vpbraids the deed, and brands the Doer, the price, the offer, the inſtrument, the Author, the ſubiect, doe each of them ſwell, and heighten the treaſon ſtill to a greater *meaſure, or rather myſterie of iniquity:* did hee among the reſt of the Apoſtles, *waſh his feet too,* what and preſently ſo nimble in the devils errand, *ſo ſwift to ſhed blood?* The outward act (I ſee) then of one, greater then a popiſh Prieſt, confers no grace at all; *Iudas* that hath his feet waſhd, hath yet his hand, his heart in blood. How farre doth hypocriſie (oftentimes) goe with, yet ſhort of truth in piety.

Ioh. 13.

Rom. 3. 15.

piety. *David* will *draw neere vnto the Lord*, & so doth *Iudas*, *David* will *kisse the Son, least he be angry*, and so doth *Iudas*, *Iudas* hath his haile, as well as *David* his haleluiah; *I have sinned* is *Davids* confession, after that his sinfull arithmetike, and *I have sinned*, 'tis *Iudas* his confession too, after this his accursed treason; the one yet *layes hold on the Altar*, the other on the *Hultar*, 'tis not the tongue nor hand, 'tis the heart that seasons devotion; nay how farre in the outward offices of piety doth hypocrisie out-doe the truth it selfe; doth *Mary* thinke it much to *kisse his feet*, that other woman *to touch* but *the hemme of his* gar-

Luk. 22.
Psal. 2. 12.
Psal. 51. 4.
Mat. 27. 4.
Mat. 27. 5.
Io. 12.
Mark 7.

garment: but *Iudas* will goe on to touch, *to kisse his lips*, and that with *a haile* of gratulation in his mouth, though there bee a Hell of treason in his heart: Comets blaze more a while then fixed Stars, the vnfruited Bough mostly hath the most leafes. How stupid too, how sottish is hypocrisie, evē in the wisest worldling? Else, how could *Iudas*, having harbour'd such a purpose, but easily conceive, how easily his master would perceive this devill of treason, though vnder the likest outside *of an Angell of light*, he chose indeed the fittest time the night; but alas! what, what is the darkest night to those eyes,

2 Cor. 11. 14

to

to which the darknes and light are both alike, the darker night was in his heart, yet, nor is that a vaile to thoſe eyes of his, whoſe faculty is *To ſearch the heart it ſelfe*, and can ſee into *Pharoahs*, more *inſcrutable hardned heart*, through that double cloud of *Egypts* darkneſſe, and its own: with ſuch over-reaching folly doth God uſually puniſh hypocriſies, overweening fraud, that from firſt deceiving the world, but moſt it ſelfe, God ſuffers it to goe on at length, to foole it ſelfe into a hope of deceiving him too, *haſt thou not taught in our ſtreets, and have wee not in thy name done miracles, and caſt out devils*; ſhall be the hypocrites plea

Exod. 7. 13

Mat. 25.

plea, as if they might posibly deceive *God*, as they had done men: as if the *kingdome of Heaven would suffer* Mat. 11. 12. couſanage, as well as *violence*, no, *the heart* Ier. 17, 9. (indeed) *is deceitfull above all things*, and towards all things, ſave onely him who made it: *gifts may blind the eyes of the wiſe*, and *hee that gathereth gaine, and not by right, he ſhall leave it ere hee dies, and at his end ſhall be a foole* Iere. 17. 11. (as it fares with *Iudas*, here) with God 'tis otherwiſe, he cannot be either blinded with guile, or bribed with gifts; as he hath his Throne in Heaven, ſo he hath his Theater in the heart, where happily hee may be ſometimes vnſeene, but never vnſeeing.

And

And now his master is sold, how well may he cry out with *Reuben*, when they had *sold Ioseph, as for me whither shall I goe?* Goe hee to them that put him a worke, *they* (*with a careleſſe, what is that to vs, ſee thou to that*) ſend him to the Sanctuary of thoſe his ſiluer Gods, his hire, that will not ſteed him neither, he is now more weary of it, then ever greedy, more weary of it, then of his maſter, that leaves him too; but 'tis to one, who will bee ſure never to leave him, the devill, nor is hee willing to ſtay long for him, (no more then he for his hire) but how ſoone (as *Iael* to *Sisera*) iuggler-like doth he change hands from the

Gen. 37. 30

Matt. 27. 4.

Iudg. 4.

the milke, to the *hammar*; from the hire, to the haltar, and that leads him to his owne place: Where if that the punishmẽt of *losse* be the greater of the two (as Divines are of opinion) then how can his bee but the greatest of all other? to see his sometimes fellow Apostles on their seates, *iudging the twelue Tribes of Israel*, and himselfe among his now *fellow deuils*, trembling at the Barre; to heare his master, who once so kindly *gaue him the Sop*, and *washed his feet*, now giving him his sentence to be *bound hands and feet, and cast into vtter darknesse*, to see those *deuils*, which before *hee had power to cast out*, now to have power

Acts 1. 2. *Pœna damni.* *Pœna sensûs.*

Mat. 19. 28

Ioh. 6. 70.

Ioh. 13. 26.

Mat. 10.

power to cast him into endlesse torments, where to leave him as his *proper place.* Acts 1.
Let vs cast (at least) a glance of gratulation at our blessed Saviours victorious patience, even in this passage of his passion, whereof what fuller heartier proofe, then that difference of language, which hee vses to those his two Apostles, *Peter* and *Iudas*, *Peters* compassionate pittie, because it looked with a more tender eye towards his masters life, then mans redemption; him he cals devill for't, *get thee behind mee Satan, thou savourest not the things of God, but man*, Mat. 16. 23.
whereas *Iudas* his treason, though savoring the things of neither God, nor man,

but all divell, yet becauſe it caried though an vnwitting bent to mans purpoſd redemptiõ, and that though through ſo much blood and torment, yet doth hee call him friend: *friend wherefore art thou come*, and refuſes neither his complement, nor kiſſe; ſo well might his Spouſe ſay, that hee *came ſkipping on the hils, and leaping on the mountaines*, 'tis not the leſſer hils of his enemies malice, nor the greater mountaines of his fathers wrath can ſtop him, but that as a *Giant, he will reioyce to run his courſe*, though of blood and death; and that with ſuch alacrity and ſwiftneſſe, that even *Iudas*, who no doubt made no ſmall

Mat. 26. 50.

Cant. 2. 8.

Pſal. 19. 5.

small haste, for (as they say) *the devill drave him*: yet him doth hee seeme to tax of sloth, *what thou doest, doe quickly*. But, O my blessed Saviour, the ransome of my soule, the *price of my salvation*, how infinitly a greater price did my poore wretched worthlesse soule cost, that was but *a lost Groat*, not worth the *sweeping* for, a *mite* scarce worth the *casting into thy treasury*, then did thine owne inestimable selfe, who art the treasury in selfe, *the treasuries of wisedome?* was not I bought under the stocke of Heaven, and wouldest thou bee bought with a few crumms of earth? well mightest thou call it (in way of iro-

Ioh. 13. 2. vers. 27.

1 Cor. 6.

Luke 15. Mar. 12.

Coll. 2. 3.

nie) *a goodly price that thou were prized at*: but how well mightest thou say of vs, *we are bought with a great price*; how truely mightest thou call vs, *a deare, a precious people*? And yet (alas) how farre art thou from grudging to vs, even this, thy so much vnderualued cheapnesse? (would wee buy, buy thee but the right way, so farre, that thou becomest to vs thine owne, yet cheaper Merchant, and Cryer too. *Hoe yee that passe by, come and buy without money.* *David* (Lord) then needs not much complaine, that *thou sellest thy people for nought, and takest no money for them*; when as thou settest no higher price vpon thy

Zach. 11. 13

1 Cor. 6. 20.

1 Pet. 1. 18.

Esa. 55. 1.

Psal. 44. 13.

thy selfe; and yet how infinitly hast thou improved this thy so much misvalued sale, to a ransome great enough for the whole world: how mercifully hast thou entitled (mee (Lord) who was *sold vnder sinne*, to this enriching sale and purchase of thy inualuable selfe: and made the Iewes and *Iudas* in it, but my vnwitting vnthrifty Factors, and me the happy gainer, by this their vndoeing bargaine? And yet alas, Lord doe I not still (with *Iudas*) sell thee, still betray thee? if thou be (as thine Apostle cals thee) *love*, incharitable avarice still sels thee; if thou be, as thou callest thy selfe, *truth*, false hypocrisie still betraies

Rom. 7. 14.

1 Ioh. 4 8.

Ioh. 14. 6.

thee, when I make *gaine my godlinesse*, I must confesse (Lord) I sell thee; when I make *godlinesse* but *my gaine* & worldly aduantage, then I must confesse, I doe but betray thee. O let mee never, though (with *Iudas*) betray as well thy mercy by despaire, as thy truth by hypocrisie: But as when I had *sold my selfe vnder sinne*, *thou* did'st mercifully redeeme me by thy blood, and merit; so grant (Lord) that when ever I shall sell thee for sinne, I may as often *redeeme*, regaine thee by my faith, and repentance: had *Iudas* himselfe but found them, hee had found thee, and not lost himselfe: hee did not sinne, no not wrong the

1 Tim 6. 6.

Rom. 7.

Esay 55. 1.

thee ſo much by betraying thee (Lord) as himſelfe to death; nor his kiſſe, nor haile, did ſo much betray, as his either hire or haltar; his deſpaire more betrayed himſelfe, than his treaſon thee, and that of a better life vnto a worſe death, and no marueil, for treaſon euer in the end proues more the Traytors, then the truſters Traitor.

III.

Luk.22.54. *Hee is apprehended in the Garden, and thence led bound to the high Priests Hall.*

IVdas will now no longer be a Follower but a Leader, though hee get but a Leiftenants place to the devill by the change; *behold* Luk.22.47 *while hee yet spake, a company, and hee that was called Iudas, went before them*: and now how soone (as *David* Psal.55.22. speakes) are his *soft words*, become very swords, they Luk.22.52. are *come with swords, and staves to take him*; so truely doth *Iudas* his *kisse*, prove one of *Ioabs*, in the end, *a Stab*, 2.Sam.20. 10. and that *vnder the fifi Rib*

too;

too; ſo propheticall was that Proverbe of *Solomons*, the *kiſſe of an enemy*, is worſe then the *wound of a friend*: when hee was kiſſed, hee complaines, *Iudas betrayeſt thou, &c.* But when he was wounded for vs, by vs, *hee was dumbe, and opened not his mouth*. *Iſrael* had long before beene too buſie, in borrowing the Philiſtines religion, and now it ſeemes they will make bold with their pollicie too, their old pollicie, *of plowing againſt Sampſon, with his owne Heifer*, his *owne familiar friend* (as our Saviour himſelfe complaines) *like an vntamed Heifer hath lifted vp the heele againſt him*; *Sampſon*, the true *Nazarite*, is here a-

Luk. 22. 48

Eſa. 53. 7.

Iud. 14. 18.
Pſa. 41. 9.
Hoſ. 4. 16.

Iud. 16.

againe *taken, bound, abused, blind-folded:* innocent *Susanna* (in resemblance, if not tipe) is here once againe by the enuious Elders, bathing in a bloody sweat, surprised in the Garden, yet not without some instance of that ever victorious selfe-armed maiesty of innocence, as of the heart-lesse selfe-betraying cowardise of guilt, with the least glimpse of which maiesty strucke too, through that thicke Cloud of his now faint *agonizd dejectiding, forsaken poverty*; how are they all with a breath, a word, a meeke one, *I am hee*, strucke all *backe flat on the ground*. And worthily O Lord are they *turned backeward and put to confusion, that*

Luk. 22.

Ioh. 18. 6.

Psal. 68.

seeke

seeke to doe thee evill, but doth not old *Ely fall backe and breake his neck, at the taking of the Arke of God?* and doe these fall and rise againe, that come thus bloodily to take the God of that Arke? *the Arke of the Covenant?* Here me thinks a rapture of devotion might take leave to chide a while with the earth it selfe, that did interpose, and not cleave a sunder to give way for such murderous miscreants, to drop downe *quick to hell it selfe*, (as *David* seemes to wish) whence they first tooke their accursed errand; why should it bee more kind to these, then before to *Corah*, and his accomplices, why should it not

1 Sam. 4.

Ps. 55. 16

not now (as then) bee ashamed of, and so swallow vp quick such a viperous reproachfull brood of hers, from the vpbraiding light; not staying, as then, their buriall till their death, they mutinied but against *Moses*: But *behold a greater then Moses is here*, one who is *not comprehended by the Heaven of Heavens*, and yet how malefactor-like *apprehended by the worst*, the very hell of earth, one *before whom the Elders of Heaven cast downe their crownes*, gainst whom, though how bloodily doe these sonnes of earth lift vp their Swords? Hee that *binds even Kings themselves in chaines, and Princes with links of iron*: how ba-

Rev. 4. 10.

barously

rously is hee here himselfe, bound and led away in cords of thraldome to death, and torture? he *that leads Ioseph like a Sheepe, beside the waters of comfort*, is (here) *led himselfe like a Sheepe to the slaughter*, and that into what flouds of blood and torments here, who would not have prayed (with *David*) *Let the sentence of guiltinesse proceed against them: and now that they lye downe, let them rise up no more, let death come hastily upon them, and let them goe downe quick into hell.* What would flesh and blood in such a case have consulted with, but fire and sword, storme and tempest? here had beene a farre fitter

Psa. 23. 2.
Esa. 53. 7.
Psa. 41. 8.
Psal. 55. 16

place

place (in the eye of flesh:)
2King.1.10 for some of *Eliah's fire from Heaven, to have consumed from off the earth, this traiterous Captaine with his forces*; to have made but one entire Holocaust of them all, to
1 King. 11 that their bloody *fierie* God *Molech*; no, but *hee is not of that fierie Spirit*, his Miracles they shall all speake his mercy, not one his fury; he is still (notwithstanding all their worst of malice) not *of Eliahs Spirit*, but (as hee sometime was) in *Eliahs* vi-
1Kin 19.11 sion, *not in the fire* or *whirlewind*, or *earthquake*; but *in a soft and gentle voice. Friend wherefore art thou come, I*
Mat.26.50. Luk.22.53. *taught daily in the Temple, and are yee now come with swords, &c.* How much better then

David

David, would hee have defied *ten thousands, had they hemm'd him in*: 'twas from him, that *David* had both that *confidence*, and that *defence*: how easily *could hee* (as hee speakes himselfe) *have commanded a Guard of more then twelue legions of Angels*, and how *easily one Angell* armed with his command, *could destroy an host of men*; *Zenacherib's story* will easily confesse: But *how then shall the Scriptures be fulfilled*, which had said; *hee shall bee led as a Sheepe to the slaughter*, *and as a Lambe dumbe before the Shearers*. Triumph not then, yee blacke Guard of hell, of this your redeeming conquering captive; for did not

Psal. 36.

7

Mat 26.35.

2 King. 19.

Esay 53. 7

not his owne love to man, and mans debt to the Law, thus arrest, mannackle, lead him more then your, but now prostrate, not word-proofe forces, how much

Iud 15. easier thē *Sapſan*, could this *Nazarite* have *broken your Philiſtine cords aſunder*: how easily could hee have done by you, what you had falſely bragd gainſt him! *have*

Pſa. 1.3. *broken your bonds aſunder, and caſt away your cords from him*; as easily with a word, have throwne yee backe into earth againe, as hee had *with a word*, either firſt made

Io. 18.6. yee of it, or now *throwne yee backe vpon it*. But if not *Eliah's* fire, yet in ſo iuſt a quarrell, let *Peter* at leaſt *ſtrike with the Sworde*:

thou

thou thy selfe (Lord) hadst but now asked for swords, and at that late muster of thy Apostles, hadst thought *two enough*, and yet now but one is drawne, and that's too many: even *Malchus*, his enemies *Eare* shall prove the consequence of that his owne stile, *a Restorer and not a Destroyer*, the heart deserued the blow, it fals but on the eare, and is that one blow too much, though in such a reskue? one eare too great a losse, though for such an Enemy? yes, *Peter* is bound and threatend to the peace, by this *eternall Peace-maker: put vp thy sword, hee that strikes with the sword, shall perish by it.* Who would not here haue ex-

Luk. 22 38. 51.

Mat. 5. 17.

Ephes. 2. 14

Mat 26. 52.

pected

pected rather an allarme, then this so yeelding a retreat; nay a restraint? had his pretended Vicar beene here in his steed, what fire, and blood, and slaughter, had the quarrell cost? how had Earth, Hell, and Purgatory, all three (in right of that his triple Crowne) beene pressed to the seruice? mee thinks I heare him vpon the least pretence of such a cause, crying fight on *Peter*, thou can'st never fight in a better quarrell, *God is with thee*: what matter *who*, or how many *be against thee?* thou saydst, thou wouldst *die with mee*, now shew thy selfe a man, both of thy word, and hands at once, now *arise Peter*

Luk. 22.

ter, kill and devour; have I not set thee over the nations and kingdomes, to root, pull downe, and destroy? Art not thou that Stone, which on whomsoever it fals, it shall grind to powder? here's no such matter, Gods ways are not, as mans wayes; He therefore will not strike, lest hee loose the victory, hee came not to fight, but to conquer, and his weapon, 'tis not the Sword, but the Crosse, hee will therefore onely let men see that (at strongest) they are but men, while his enemies therefore are driven backe, they shall but fall, not perish at his presence: But that they may know withall, that hee is that true Lion of the tribe of Iudah, thus magnanimously will

Act. 10. 13.

Ier. 1. 10.

Luk. 20.

Esay 55. 8.

Psal. 9. 20.

Psal. 9. 3.

Reu. 5. 5. will he ſpare the proſtrate; let that his pretended Vicar trample on the necks of yeelding Emperours, he'll not purſue, no not theſe his inſultant Foes beyond a fall. But what, did that blow that ſtrucke off *Malchus* his eare, ſtrike out all their eyes too; elſe how could they ſee ſuch a fall, ſuch a cure, and not beleeue the Omnipotence, of that tongue and hand, that wrought them; hee that could thus with a word *ſtrike them backe vpon the earth*, how could they thinke, but that it was the ſame that (as *Eſay* had told them) *ſhould one day ſmite the earth it ſelfe with the rod of his mouth, and that could with the breath of his lips, ſlay the wicked*

Luk. 22.

Eſay. 11. 4.

wicked; how could they but beleeue those hands, able to reskue themselues, that could so with a touch restore his eare? how much easier had it ben to wound, then so to cure? But that gain & malice had wrought their hearts into a temper proof against the proofe of miracles themselues, either of them, wee see can doe it. Gaine in the Gadderens; Enuy in the Pharisees, they see their *Swine drowned* by those furious, yet to him both yeelding, and intreating deuils, and yet *besought they him to depart their Coasts.* Those see *Lazarus raised by him*, out of the *Insatiate*, yet to him the yeelding graue, and yet *gather they immediately*

Luk 8.

Io. 11. 44

Prou. 30. 16

ately a Councell, & conclude *If wee let him thus alone, all will beleeue in him*: God only keepes the key of the heart, where hee locks, 'tis not in the power of miracle to open; *the secret of the Lord is among them onely that feare him*, and *to the meeke onely, he will shew his wayes*; 'tis not to all, no not to all that see them; 'tis hee onely that opens that eye, that can *see the wondrous things of his law*. But O my blessed Lord and Saviour, that art the *Lord of Hosts*, and God of victory, that makest all thy Souldiers (in thee) *more then Conquerers*, and yet for mee, becam'st here a Captive to thine owne *Captives*; what meanes this sudden change

Rom. 8. 37.

(Lord)

(Lord) but now *if it be possible may this Cup passe*? And now againe how willingly do'st thou (in a sort) betray thy selfe into the hands of thy Murderers, with an, *I am hee whom yee seeke*, and againe, *if I be he, let these goe their way*, hadst thou any worse enemies then these (Lord) to encounter with? (Alas) yes, thy Fathers wrath was a Cup farre more bitter, my sinnes enemies more dreadfull, arm'd with worse weapons then these their swords, and staves; *those irons entred into thy very Soule*, these enemies of thine that here assault thee, cost thee not a word to resist, *thou wentst dumbe before these Shearers*, and but a word to over-

Mat. 26.39.

Iohn 18.5.

Psa 105.18

Esa.53. Luk.22. Psa.27 2. over throw, *they went backeward and fell to the ground, when the wicked came to eate up thy flesh, they stumbled and fell:* But (alas) those other enemies of thine, of mine, my sinnes, how many words, and wounds, and drops, both of blood and sweat, how many *groanes*, both of compassion and complaint did they cost thee? Heb.5.7. *They were strong cryes* (saies thy Apostle) *thou offerdst up to him, who was able to deliver thee:* Thy parents (O Lord) sought thee, and so did *Herod* too, and so doe these thy Murderers: Luk.2. Mat.2. *Herod* sought thee in the multitude, these in the Garden, but thy parents in the Temple, it lyes not then (Lord)

(Lord) I see so much in seeking thee, as in seeking thee aright: O let mee seeke thee then in thy Temple, *thy house of Prayer*, that *place where thine honour dwelleth*, not in the Garden of pleasurous sensuality, not in the multitude of popular custome: so I shall but seeke thee, as *Ioseph did his brethren*, vntill I loose my selfe; thine owne parents while they sought thee in the multitude, found thee not, though they sought thee *three dayes* together, and that sorowing, and therein too how much appeares the greatnesse of thy love, when thou were *about thy Fathers businesse*, and found though by thine own mother, thou answerest her

Esa. 56.7.

Gen. 37.

Luk 2.48.

with a *how is it that yee sought mee:* But when thou wert about my busines, and found though by thy Murderers, thou answeredst with an, *I am hee whom yee seeke,* as if more glad to bee found for my safety by thy Murderers, then for thine owne by thy mother; thou carest not to loose thy selfe, that thou might'st find mee. O let mee not sticke then, to leave, to loath, to loose my selfe in seeking thee, it is thine owne way, as well in promise, as practise, *hee that will loose his life for my sake shall save it*; let mee not then with Peter, make *flesh mine arme*, or thinke *a sword a defence enough to save mee*, but trusting rather to the

Ioh. 18.

Luk. 14.26.

arme, then the sword, wher I dare not expect thine arme to guid it, let mee not dare strike with the sword, lest *I perish by it*, without that arme of thine (Lord) *Goliah's sword* turnes edge, and with it *Sauls sword never returnes empty*; rather let *Peter* by the *sword of the Spirit*, thy word, cut off mine eare with *Malchuses*; when with his, it shall harken to the *counsell of the ungodly*: And doe thou (O Lord) restore it (as here) by the touch of thy grace, an eare *inclin'd*, and *swift to heare, what thy Spirit sayes vnto the Churches*, that I follow *Davids Lanthorne*, and not *Iudases*, making *thy word*, and not the *wages of iniquity*, a

Mat. 26. 52.

1 Sam 27.

2 Sam. 1. 22

Ephes. 6.

Psal. 1 1.

Iam. 1. 19.
Rev. 2. 29.

Iohn 18 3.

Ps. 119 105.

Psa 119. 105. *Lanthorne to my feet*, and *a Light vnto my path*. But canst thou (Lord) bestow thy mercies, thy miracles on *Malchus*? and lay thy healing finger on him, who came to lay violent hands on thee? Why should I then so much more wrong thy mercy, by despairing, then by sinning, as to think that I can be so sinfull, but that thou canst bee much more mercifull, if I can be sorowfull? Is not *thy mercy above all thy workes*, how much more then above all mine or the devils either in mee? bee my sinnes *mountaines*, thy finger is able *to remove them into that Sea* of thy blood, *thy hand is not shortned that it cannot save*, nor

Mat 17.20.

nor *is thine eare heavy that it will not heare*; how much rather then will that hand *bind up my broken heart*, then restore that his contumacious eare? art thou still so miraculously mercifull to one so murderously malicious, as to heale him, who came to wound thee? It lies not then I see in the sin, but in the Sinner, to shut out thy importunate mercy; 'tis his impenitence in the sinne, not thy impatience at it, that excludes it, bee it never so great, nor doth the mercy of this thy miracle, or rather the miracle of this thy mercy (for to such a one mercy it selfe had beene a miracle) more, teach me faith and hope

Esa.59.1.

Psa.51.

then art thou thus mercifull to *Malchus*? Charity is then (I see) as infinite, as eternall, as boundleſſe, as 'tis endleſſe; as it (beyond both faith and hope) ſhall have no end, no not in heaven, ſo hath it no limits, neither here on earth; when *Malchus* his eare is reſtored by miracle: what *enemie* can *hunger*, that wee may not *feed*, what iniury, what enemy, what malice doth not the large armes of charity imbrace? this is the vertue wherein I cannot preſſe too neere thee: I will not ſtrive too much, to imitate thee, either in the face of thy maieſty, with *Lucifer*, or braines of thy wiſedome with *Adam*, or arme of thy pow-

Gen. 3.

Ier. 29.

power with *Nebuchadnezar*, or finger of thy miracles with *Magus*, but in the *bowels of thy mercy*, those let mee not spare *to put on, to be merciful, as thou my heauenly father art mercifull*; of all other vertues, Charity hath no right hand, error's all her extreame, 'tis defect, what excesse shee hath, 'tis not in her owne degrees, but her obiects, faith ouerreaches, and hath credulity, as well as infidelity, and so hath hope security, as well as despaire; wee read of being *wise ouermuch*, and *iust ouermuch too*, but no where of being ouermuch mercifull, mercy hath no excesse, but error.

Act. 8.

Luk. 6. 36.

IIII.

Hee is forsaken by his Apostles, forsworne by Peter.

HOwever, yet friends, as they multiply and redouble Ioy, so they divide and lessen misery, as in plenty of hearts, they mutually reflect the beames of the one, so in plurality of Shoulders, they refract the burdens of the other, his friendly, his faithfull Apostles, then those companions of his life, of his choice, they (no question) share with him, as in the glory of his miracles, so in the misery of his sufferings:

no

no, *he trod the wine presse alone, and there was none to helpe him*, yet if not partners with him, can they be lesse, then now Comforters to him in death, as before Companions in life? yes, *I found none to comfort mee, no none to pitie me*: or if Comforters, how well like *Iobs, miserable Comforters all*, nay how much worse then *Iobs, his came to him from afarre*; but these run, if not so farre, yet faster from him: *They did not know Iob on that dunghill of his misery*: But these will not know him *in this Dungeon* of his Captivity. How well might hee complaine, that *hee came to his owne, and his owne would not know him*, come hee into the world,

Esa. 63 3.

Psa. 69. 21.

Iob. 2. 12.

his owne creatures, men, dignified not onely by his *owne Image*, at first, but now how much more in his assumption of theirs? how doe they *set at nothing* this *eternall word*, that *with a word of nothing, made them? Hee came into the world, and the world received him not.* Come hee to his owne nation, the Iewes, so much anciently obliged by his choice, renowned by his conquests, indeed by his more frequent, his more familiar revelations, so much that it contracted his stile to (*the God of Israel*) But now yet further enobled by his parentage, honoured by his birth, influenc'd by his life, and doctrine, that will none of

of him neither, nor can it afford him better language, then a *Glutton*, a *Winebibber*, nay, a *Blasphemer*, *Belzebub himselfe*. Come hee to his owne province *Galile*, and there too being *a Prophet, hee is* disesteem'd *in his owne Country, is not this the Carpenters Sonne?* Mat. 13. 55. Mar. 6. 4. And here not onely is hee vpbraided of, but by that his poore kinded, *Physitian heale thy selfe*. Luk. 4. 23. Come hee to his owne *Ierusalem*, so much enthroniz'd by his presence, enlightned by his Sermons, amazed by his miracles, bedewed with his teares. *O Ierusalem, Ierusalem, how often would I, &c. But thou would'st not*; is that all? no, here hee is not onely reiected, Mat. 23. 37. See his accusation.

iected, but traduced, and that of no leſſe, then treaſon againſt *Cæſar*, Sedition againſt the Law, Enmity againſt the Temple, Blaſphemy againſt God. Come hee yet neerer to his owne Diſciples, and many of them *Demas*-like, *fall backe to the love of this preſent world, which is enmity to him from that time*; many (ſaies the text) *drew backe and walked no more with him*: But however, can his Apoſtles leave him too; they ſay no, *maſter to whom ſhould we goe, thou haſt the words of eternall life*; and yet, like *Ionah's Gourd*; when *the Sun beates hoteſt* on, and there is moſt need, how ſoone are they all withred, vaniſh'd, one be-

2. Tim. 4. 10.

Iam. 4. 4.

Io. 6. 66.

betrayes him, another *forsweares* him, all *forsake* him. What his Apostles? that twelue-sign'd Zodiake, wherein this *Sun of righteousnesse*, was to encompasse the whole world with diuine light, and heate? what and shaken with such a motion of trepidation, as thus exorbitantly, to wander with the inferior Planets, th'other wauering disciples? What the *children of light*, doe they, to shunne light it selfe, thus runne into the darke? the *truth* it selfe *seeke corners, if the light it selfe become darke, how great is that darknesse*; If the *Salt of the world grow vnsauoury, wherewith shall it be seasoned.* Yet, if the world reiect

Mal. 4. 2.

Mat. 6. 23.

Mat 8. 13.

reiect him, it doth but like it ſelfe, for (as himſelfe ſpeakes) *it loues but its owne*, and *I am not of the world*; If the Iewes hate him, 'tis but their old wont, of *ſeeking to kill the Prophets, and to ſtone ſuch as were ſent vnto them*; If his countrey men and kindred ſlight him, 'tis no ſo great a wonder, for *becauſe of their vnbeleefe, he wrought not many wonders among them*. If *Ieruſalem* diſhonor him, the wonder was already paſſ'd, how was the *faithfull Citie* long *ſince become an harlot?* If the faith of thoſe his weaker *Capernaitiſh, loafe-led Diſciples*, faint for want of that *ſtaffe of its life, bread*, no maruell, for ſuch comets blaze, no lon-

Io. 15 29.

Mar. 6 5. 6.
Mat. 13, 58.

Eſa. 1. 20.

Mat 14.
Leu. 26. 26
Io. 6.

longer then they are fed: But if these fixed starres begin to fall from their Spheare, if these *nailes driven in a sure place*, begin to *start aside, like a broken Bow*: Psa 78.58. If these *Cedars of Libanon* become such *reeds shaken with the wind, let him that stands take heed lest hee fall*: what, his Apostles, those Secretaries of his mysteries *to you it is given to know the* Luk 8.10. *secrets of the kingdome, without Parables*. Those Stewards of his mercies, *whose* Mat 10. *sinnes you forgiue shall be forgiven*, those almners of his bounties, those ioynt-workers with him of his miracles, what and now fugitiue desolators of his miseries? had they not all promis'd ne-

never to forſake him, what and ſo ſoone fly him before they know, either his occaſion, or their owne danger? can they ſo deny their owne words, nay, can they ſo deny *the eternall word*, had they not ſeene him raiſe *Lazarus* and others, out of the hands of death it ſelfe to life, and could they thinke he could not eaſier releaſe them to liberty, or preſerue them to life, from this weaker band of theſe already *word-foild* ſouldiers; had hee not warned them before of his being thus *delivered into the hands of men*, they might have poorely pleaded the ſudden ſurprizing ſtrangneſſe of the accident, but hee

Io. 1.

Luk 23.
Ioh. 18.6.

hee tels them plainely what to trust to, *thus must the Son of man be delivered*, and hee tels them too, *that he had told them it before: Behold, I have told you before*, and had cald *Peter*, *Devill*, for *his master spare thy selfe:* was their faith but now so strong as to *cast out spirits*, and is not their love now so true, as to cast out this weake spirit, this Ghost of feare? *True love* (saies one of them) *casteth out feare*; *love is strong as death* (layes *Solomon*) but alas, here how soone doth the least glimpse of death, put it to the death of feare, of flight? And how braineless too, as well as heart-less, is carnall, worldly feare, how head-

Io. 16. 4.

Mat 16 23.

1. Io 4 18.

longly

longly, how headleſſely doth it here run for life, from life; from him, who is life it ſelfe, for a life, which indeed is the worſt of deaths, death eternall, 'tis no other then an vtter loſſe of his preſence. How weakly doe they ſticke to die with him temporally, when without him, they can live, neither temporally, nor eternally; was it not enough, that when hee was but now a *praying*, a *ſweating*, that they were all ſo heavy, as to *ſleepe*. But that now too, when hee is a *binding*, a *ſuffering*, they are all ſo light, as *to runne away*; muſt they not one day *ſit on Thrones, and iudge the twelue Tribes of Iſrael*, what

Mat. 26.

Mat. 19. 28.

and

and now fly from them like guilty, conscious malefactors, and so, betray so good a cause to suspition, insultation by so trustlesse a flight. *When Israel turne their backes upon their enemies* (saies *Ioshua*) *what shall wee then say:* But when these Iudges of *Israel* thus turne their backs vpon their enemies, nay, vpon their best of friends, their Master, their Saviour, who dares trust to an *arme*, a heart of *flesh*; what should wee but say with *David*, *In the Lord put I my trust, as for the children of men, they are all deceitfull vpon the weights, they are altogether, lighter then vanity it selfe.* What empty shadowes, bubbles, ciphers are the best

Ios. 7. 8.

Ier. 17. 5. Psa. 11. 1.

best of men; summe vp to the fullest worth, but of their personall abilities? how very *a Reed shaken with every wind?* Nay, how very *a broken Reed like Egypt*, not onely *failing*, but *running into the hand of the Leaner on*, is the best of humane courage, strength, faith; If God but withdraw his hand, which only keepes this *bruised Reed from breaking*. How like a child left by man in some ravenous desert, is man left by God in this wildernesse, the world, not onely not able to helpe himselfe, but sure to betray himselfe a prey to dangers, which hee awakens with his owne cryes, and feares, feare makes him

Mat. 11.

Mat 12.20.

fly

fly, and flight makes him meet with more dangers, then hee needs, and some times makes him affraid to fly, and so cowardize disables him from playing the Coward. These Apostles themselues, when left to themselues, those *Pillars of truth*, what feathers are they in this storme of feare, all feare to follow him, some (it seemes) feare both, to follow, and to leave him too, else why doe *Peter* and *Iohn follow him*, and no *neerer*; before his death here, how fearefull are they all to follow him? and after death againe, how fearefull are they all without him; they were *privately gathred together* (saies the text Ioh. 20 19.

text) *for feare of the Iewes*, and after that, when risen againe; how fearefull are they all againe, to meet him? *They were all afraid, supposing that they had seene a spirit.* Whether it be to follow or flyhim, to leave or meet him, still they are affraid, without him; when man leaves God, how timorous, how treacherous a Sanctuary hath hee left to fly to? when God leaves man, how slippery, how harmelesse an Altar is left him to catch hold of? How heartlesse is the man, that is godlesse? there is but one onely, that can either *search*, or secure the heart, and that is he, who made it. If *David* can

Psa. 18.29.

leape

leape over the wall, 'tis by the helpe of his God, if he be not *affraid though ten thouſand ſhould hemme him in*, 'tis *becauſe the Lord ſuſtaines him.* Pſa. 3 6.

Let but that Lord of his, never ſo little withdraw his ſupport, and then *fearefulnes and trembling comes vpon him, and a feareſull dread ouerwhelmes him*; he is *hunted like a Partridge, on the Mountaines by every Foe*, and hee *ſtickes faſt in every mire.* Pſa. 55. 15.

So little heart of his owne, hath the *man after Gods own heart*, if left to himſelfe, man when hee is left to be his owne God, is not left to bee his owne man. God ſometimes (as here by his Apoſtles) lets vs fall, to let vs ſee, by whom it is wee

ſtand

ſtand, to let vs learne the hand that holds vs, to let vs
Pſa.9.20. *know we are but men*, not men without him. Theſe Apoſtles themſelues here, to let them and vs too, to ſee that they are but the *Houſe*,
Mat.16. and not the *Rock*: How fearefull are they, how weather-beaten, when once they had left their maſter? how reſolute againe, how ſtorme-proofe, when once they have received from him the Comforter; what was before their feare, 'tis now their ioy: *They departed from the Councell reioycing*,
Act.5.41. *that they were accounted worthy to ſuffer for his name*, and ſo too in thoſe their diſcipled Succeſſors of thoſe primitive times, it was no other

other then that Comforter (as they still confest'd) that made their victorious patience, so bravely to out-bid the malice, to blunt the edge of cruelty it selfe, to tire at once the hands and wits of their Tormentors, and (having frustrated their intended pitie at their sufferings, into envy at their patience) to sing and triumph in those fierie Chariots of their burning stakes, whereon (*Eliah-like they rode to Heaven* as Conquerors. So important is this diuine support, that its withdrawing (wee see) made our Saviour himselfe to cry out, *my God, my God, why hast thou forsaken mee.* How very a halfe quench'd cole rak'd

2 Kings 2.

vp in the pale cold ashes of distrust full feare, is the faith of the whole world here become? Twice the truth of Gods second Covenant, more especially, seemes to lye a bleeding; at *Isaacs sacrifice*; and these *Apostles slight*: *Isaacs* Throat (*in whose seed all the nations of the earth were to bee blessed*) was not then neerer the knife, then is that of these Apostles faith (by whose *seed*, *the word*, that blessing *to all those nations was to be conueid*.) Into what low wanes doth this *Sunne of righteousnesse*; when hee pleases to take off his Countenance, suffer our spotted moones of faith to weare into? Nor is it easie to say, whether it bee,

Gen.2.8.

Mat.28.19

Mal.4.2.

more

more to humble, or hearten vs, that he doth it, whether to let vs see our owne weakneſſe, or rather his ſtrength in weakneſſe? our faith's may bee ſometimes a flame, ſometimes but a cole, nay ſometimes but a ſparkle, and yet ſtill a true fire, nay bee it but ſmoaking flax, God will not quench it, but can by the breath of his ſpirit, blow it (as *Iohn Baptiſt*) into *a burning* and *a ſhining light*. God loves to ſhew his power, in weakneſſe, to preſerue *a whole world* in one little *Arke*: hee affects nothing more, then as to make his preſentations augmentative ouer into more, ſo his augmentations as neere as

Mat. 11.

may be) creature from almost nothing; hee reaches not *out the hand*, vntill *Peter* bee *almost suncke*: mans extremity is mostly Gods opportunity; *hee is more especially a refuge*, (as *David* speakes) *in due time of trouble*; 'tis in the heart of man, as in the house of *David*, there may a little *loash lye hid* a long time, in whom Gods promise, and *Davids*, and his seed's interest may be made good. Be my faith but a *mustard seed*, it may yet have life enough to *spring*, and strength enough to *throw the mountaine of my sins* into *the sea* of my Saviours blood. Every sleeping, nay every swooning is not death, whether in soule or body

Mat. 14.

2 Kin. 11. 2.

Luk. 13.

body: *Wee live not by sense* (saies the Apostle) *but by faith*; and that faith too may live, and yet not bee sensible, no not to the owner: *Our life 'tis hid with Christ in God*: Man cannot be surer united to his Saviour, then in him God was to man, and yet (wee see) there was a time, when hee himselfe felt not that vision, but cryed out, *my God, my God why hast thou forsaken me.*

2 Cor. 5. 7.

Col. 3. 3.

But O my blessed Lord and Saviour, how frowardly art thou here dealt with? Thou callest all vnto thee, *come vnto mee, all that are heavily laden*: Thou art now so thy selfe (Lord) and doe all even thine owne

Mat. 11. 28.

Apostles too runne from thee; and thereby cast yet more weight upon thee, already panting in *a sweat of blood*, under that heavy load of thy fathers wrath; mans sinne, the peoples fury, the Priests envy, is not all enough? not the malice of thine enemies, without the flight of thy friends, which how tenderly thou tookst, thine owne complaint bespeakes: Pſal. 88.18. *Lover and friends hast thou put away from me, and hid mine acquaintance out of my sight.* Will thou so (Lord) *tread the wine-presse alone*, Eſay 66.3. *ſo ingroſſe* the whole burden of thy miseries, as that not one of thy Apostles shall share with thee, no not in a wound, a stripe

ſtripe, a knocke, a taunt? I ſee then (bleſſed Lord) thou needeſt none of thy Apoſtles helpe to ſave mee from ſuffering, whenas thou neededſt, vouchſafedſt none of them to aſſiſt thee in it; they fly from *life*, to ſave themſelves from a death temporall: Let mee never then fly to them for life, to ſave mee from a death eternall: no, let mee ever rather doe as they ſay, *maſter, to whom elſe ſhould I goe, thou haſt the words of eternall life*; nay, thou art that *word* of life eternall. Ioh. 1.

Thou ſufferedſt (Lord) thine owne Apoſtles, thus to fall, that I might take the better heed how I ſtand; let mee not *turne* them *thy grace*

Iud. 4. to them *into wantonnesse*, but into watchfulnesse. If thine
Luk. 2. owne *parents loose thee*, thine owne Apostles thus leave
Phil. 2. 12. thee, how much more should I, *worke out my salvation with feare and trembling*. Let their fall, at most, but raise mee from despaire, when I am downe; let it not cast mee into a presumption of falling, being vp on security of rising againe with them; Let mee never hence take example to fall, because I may rise, but rather to stand, that I fall not, or but to rise when I am falne.

Let my faith (Lord) and love bee ever to thee, like those thy two Apostles, *Iohn* & *Peter*, my faith with

Iohn

Iohn, may it ever *leane on thy bosome*, possessing in a reverent familiarity, the treasure of those merits and mercies of thy breast. My love with *Peter*, let it ever *follow thee whereſoever thou goeſt*; But not as hee doth here *a farre off*, in a cold neutrall, halting indifferency, that's the way to fall at length, with him, flatly to *deny thee*: But (alas) have I not often with *Peter* denyed thee? If thou bee the *truth*, every lye denies thee, nay, if I bee thy Seruant, doth not very wilfull disobedience to thy commands deny thee to be my master; *If I bee a master, where is my obedience*; 'tis thine owne argument, and claime: how

Ioh. 13. 13.

Ioh. 14.

often (Lord) with *Peter*, hath nothing but my speech bewrayd mee thine, a *Galilean* but from the teeth outward; nay, how seldome hath so much as my speech spoke in mee any such relation? O let mee ever (Lord) as often deny my selfe, as thee; when ever my tongue shall bee so *set on fire of hell*, with *Peters*, bee my head too a *Fountaine of teares*, with *Ieremies* and *Peters* too, to quench it with; If at any time I deny thee (Lord) yet doe not thou deny to *looke backe on mee*, as on *Peter*, rather frowne on mee, then not looke on mee, and spare not to shame mee, so thou doe amend me, rather *pur-*

Iam.3.6.

Ier.9.1.

Luk.22.61.

sue

sue mee with all thy stormes (with *David*) then leave me to this one calme of mine owne heart, security; *give mee any plague, save the plague of the heart*, any punishment, save that of *Davids* curse vpon thine enemies, of *falling from one wickednesse into another*, and *of Satans standing at my right hand*: Bee not so angry with mee, as to *take away thine anger*, and to *resolue not to smite mee any more*: *Let me fall rather with David, into the hands of God*, give mee not over (Lord) into the hands of mine enemies to punish mee, those worst Executioners, *the enemies of mine owne house*, of mine owne heart; *If thou kill mee, yet* (*with Iob*) *will I trust*

Psal. 88. 6.

Eccle. 25. 15

Psal 69. 28.

Esa. 1. 5.

trust in thee, but if thou wilt not know, nor owne mee, alas how can I thy forwardst, and most promising Apostle, hee that could but now so resolutely *walke to thee upon the water*, even he, how soone (when thy countenance is put off him) fals hee to *deny thee, by the warme fire*? If at any time then, more then other, I feare to deny thee, bee it when I am warmely prosperous, the danger will not bee so great; when I am in danger, in all time of my wealth, good Lord deliver mee. And as prosperity tempts the man: So (Lord I see) society often makes a man to tempt his Temper: How soone, how busily doth

doth the devill set on *Peter* in the high Priests Hall, how easily doth hee there foile him by the question of a silly girle. Let mee have *nothing* (Lord) *to doe with the stoole of wickednesse, which imagines mischiefe, as a Law*; how soone doth *Peter* himselfe so become companionably wicked, sociably sinfull. And seeing, that when thine owne Apostles left thee, to become their owne masters, thou iustly left'st them to become not their owne men; O thou that ever seekest, vntill thou bee refused; art ever found, if well sought, but never leavest, if not first left, seeke mee, find mee, keepe mee, leave mee not to

Psa. 94 20.

to my selfe, lest so I be left beside, without my selfe; and yet if at any time, the better to make mee know the hand that holds mee, thou seeme to leave mee for a time, leave mee (but as
Ioh.14. thou hast promis'd, *not comfortlesse*, though thou seeme
Mat.8.24. *to sleepe* in my soule, as some time *in the ship*: Thou wilt awake sure ere it drowne, and so, how ever it bee (as that) *full and covered with*
Mar.4.37. *Waves*, yet can it not miscary, as long as thou art in it, It caries a more securing fraught, then *Cæsar* with all his fortunes, one who can *with a word*, both steere the Vessell, and *still the Seas*.

V. *Hee*

V.

Hee is mocked at, spit on, blindfolded, buffeted. Luk. 22. 63. 64.

THe *Sheepheard is smitten, and the sheepe* (wee see) *are scattred*, and now the Wolfes begin to insult on this their yeelding forsaken prey, this *Lambe of God*: But was not wicked *Cham* iustly *accus'd*, for *mocking*, but at his *drunken father*; And is there not something more then a curse for such as mocke their Almighty Maker, as deride divinity it selfe? that hee whom the immortall Angels adore, the *heavenly Elders cast downe their* Zach. 13. 7. Gen 9. Revel. 5.

Reu 5. *their Crownes to*, to whom too earthly *Kings* owe theirs; *'tis by him they raigne*, that hee (I say) should bee thus bayted at the Stake of scorne, exploded thus on the Stage of folly, that *hee who is not contained by the Heaven of Heavens*, should bee thus contemn'd by the dust of earth, *trembled at by devils*, and trampled on by *wormes*, that he who is both

Iam. 2. 19.

Luk. 2. 23. *the light of the gentiles, and glory of his people Israel*, should yet bee thus made their *blindfold* buffon, their reproachfull game, and scorne (so farre from either *light or glory*) 'tis (if it might bee nam'd) such a peece of personall profanation, so farre beyond that

Luk. 22 64

of

of tongue, as indeed tongue can no way reach it; Lay but theſe together, *the glory* of Heaven, and the game, the ſhame of earth, the worſhip of Angels, and the ſcorne of wretches, the terror of devils, and the ſport of wormes; *the expreſſe Image and wiſedome of his heavenly father*, and the exploded ſpectacle and folly to the *duſt of his owne Footſtoole*: And ſee if they doe not ſeeme to ſtretch Heaven and Earth, yet further aſunder, to give roome for their diſtance? But what is it they can find thus to mocke at in him, his words, *they were few*; and when any, *they were aſtoniſhing*: *Never man ſpake like this man*

Heb. 1.2.3.

Col. 1.15.

Eſa. 66.1.

Luk. 4.22. 32. Mat. 7.28. Mar. 6.2.

man, was their owne frequent acclamation; his geſture, it was civile, modeſt; his behaviour humble, meeke; his perſon, *fairer then the ſonnes of men*: Every thing in him challenges admiration, reverence, and takes the heart with an awfull loue; what can they find then, ſhould tickle their derisive, but more ridiculous ſpleenes, thus into laughter? Would we haue it in a word; it is his kingdome, *haile King of the Iewes*. Kings, as they are ſaid to have long armes, and broad hands, for matter of power, and bounty, ſo they cannot but have weary ſhoulders, in the continuall guidance of thoſe armes

Mat. 27. 29

and

and hands; even in the fullest confluence of all possible attendance, reverence, allegiance, love: But alas, when enuy, treason, scorne shall cast yet more weight to that burden; certainely (as the Apostle speakes in another case) *they are, of all men, the most miserable*; such a Crowne, so wreath'd, so lin'd, not onely with thoughtfull cares and feares, but with contemptuous abuse and scorne, were not onely not worth the stooping downe to take vp from the ground, (as that experienc'd King spake feelingly of his) but rather as *Caine* complayn'd of his punishment, *a burden too great for* man *to beare.*

—*pœnâ est quidem solvet graves-Regnabit*

Gen. 4. 13.

To

To see the prevaricate froward implacability of the giddy multitude, this people of the Iewes, at first how loath was God to give them a King? how ever, they'le bee in the fashion, *make vs a King (say they) to iudge vs like all the other nations*, here hee gives them one, *a King above all Kings, a King of Kings*; If they beleeue, one of the best of their Kings, *David*, nay a King *after their owne hearts too*, one, whom, but now, *they themselues would haue made their King*, and yet now againe how soone fall they to abuse him, in that very title, which they themselues would then haue given them, haile King &c.

1.Sam.8 5. 19 20.

Psa.99.

Io.6.15.

True

True, they would have made him King, but would not have him to make himselfe, so how purposelesse, as well as pettish is their malice, as if hee could have beene their King, otherwise then by his owne making? no, 'tis *hee* alone, that *plucks downe one, and sets up another*, 'tis he onely *by whom Kings doe raigne*, nor could they have *any power* (as hee tels *Pilate*) *if not given by him from above*; alas, in the highest degree to have given him the fullest title and maiesty of a King; how infinitly short a diminution had it beene? how derogative had beene that prerogative? had hee trod on nothing but Scepters, Crownes

Io. 19. 11.

Crownes, and the necks of Kings, and Emperors; how iustly, how modestly might hee have *shaken such dust from off his feet:* But thus to abuse him with the ridiculous misrule-maiesty of of a mock-King; how infinitly wide is it, as well as short: How much more then can bee spoken well was it in a scarlet Robe that they thus abus'd him, lest happily the conscious garment might have blushed to scarlet as this their more scarlet sinne; If hee *will not hold him guiltlesse,* that makes *a vaine use,* but of his *name,* how guilty are such as make so vile an abuse of his very person!

Mat. 10.

The former things that to

Kings

Kings, specially, conciliate reverence, and love, as wisedome, power, maiesty, and bounty; all which how cardinally eminent they were in him, bee these, *his owne enemies, his iudges*; his wisedome even *at twelue yeares old in the Temple*; all the *Doctors* were graveld, all the *people astonished at it*; he ever sent away the subtilst Scribes and Pharisees, and Lawyers, shamefully nonpluss'd; his power had made *all to wonder*, and *devils* themselues *tremble and confesse it*, the *blind*, and *lame*, and *deafe*, and *dumbe*, and *sicke*, and *dead*, and *Winds*, and *Seas*, all of them had felt it: His maiesty that they themselues had but

Mat. 7. 28.

now

now tasted of in the Garden, the leſt glimpſe of it had *throwne them all backe on the ground*, his bounty that of all others could not want witneſſes, hee had *feaſted fower* and *fiue thouſands at a time*: Hee never denyed any thing, no not himſelfe to any: *Come vnto mee all, and buy without money*; *hee gaue himſelfe a Ranſome?* What can they then thus deride in this King; ambition, they cannot, *hee fled when they themſelues would haue made him King*, vſurpation they cannot; how willingly, how *wonderfully* doth *he pay Ceſar tribute*; alas, hee is as farre from any glory in it, as they from ducty to it; otherwiſe how eaſily could

Eſa. 55. 1.

Io. 6. 16.

Out of the fiſhes mouth.

this

this *Sampſon*, this *Nazarite*, how iuſtly might hee have pluck'd downe the houſe about the eares of ſuch *ſcoffing Philiſtines*, and have made (as there) their Theater, their Grave, and turn'd this their comike folly into as tragike a funerall? But they'le try yet further (if poſſible) to provoke him; and will not empt their naſty mouths, warring after *the forbidden fruit* of his innocent blood, but on his ſacred face, that *face before which Angels cover theirs, and yet deſire* to behold it, ſo full of maieſtike glory, that they cannot but *through their wings looke on it*, and yet ſo full too of attractive love, that they cannot

Iudg 16.

1. Pet. 1. 12

Ezek. 1.

looke off it: *They alwayes behold the face of God in Heaven:* Yet even this face, thus ſpightfully is it here ſpit on, even by ſlime it ſelfe, ſteep'd in the loathſome ſlaver, the froathy ſcumme of the ſcummes it ſelfe of mankind. *David* complaines that his ene- *opened their mouths vpon him,* but wee read not that they empted their mouths thus on him, that *they gaped on him with their mouths* (hee tels vs,) like Ramping Li- ons, not that they ſpar on him with their mouths, thus like venimous Toads, *Stee- phens* murderers, *gnaſhd on him* (ſaies the text) *with their teeth,* like angry Curs, but wee read not that they thus

Mat. 18. 10.

Pſa. 22 13.

Act. 7. 54.

thus spat on him, like poisonous Serpents, their visage spake but their spight; But this here, both their spight and scorne, and scorne, certainely, ever takes deeper of a mind noble and ingenuous, then enuy: How infinitly wide is this from *Magdalens* visage of him? Shee washd his feet with her penitent tears, these dawbe his face with their putrid spittle; but now their vlcerous lungs & mouths have thus overflowed on him, as well in the rewmatike scumme of blasphemies, and raunts, as of spittle, in the next scene they'le exercise their fists on him, which that they may the better doe with

the more ſport to them, and ſpight to him; they firſt blindfold him; and then buffet him; true, one halfe of that his owne ſpeech they make good, here's *no concord indeed, betweene Chriſt and Belial*; but the other halfe, how poſſibly doe they ſtrive to diſprove in thus labouring, to make *fellowſhip betweene light and darkeneſſe*, to blindfold the *light it ſelfe*, that *light that lightens every one, that comes into the world*; to darken thoſe *eyes, to which the darkeneſſe and the light are both alike*; *ſhew us the light of thy countenance* (ſaies *David*) *and wee ſhall bee whole*, and thou ſhalt ſo *put gladneſſe into my heart*: How contrary

2. Cor. 6. 15.

Ioh. 1. 9.

Pſa. 80. 7.

is this their practise to *Davids* prayer? *shew vs* (say they) (without the light of thy countenance) *who smote thee*; and nothing puts so much scurrilous mirth, and gladnesse into their hearts, as the losse of that *light*, the hiding of that *countenance*. the *clay* should not *dispute with the Potter*, and *say, why madest thou mee thus*? But here's a stranger kind of disputation, from the worke to the Maker, one that concludes in *Ferio*, in blows vpon him; and puts him to the answere of a Ridle, *who smote him*. The Apostle bids vs *lift vp pure and vndefiled hands vnto him*; but how contrarily, how literally doe these here (as the

Luk. 22. 64.

Ro. 9. 20. 21

Prophet ſpeakes) *lift vp their hands againſt him, to provoke the eyes of his glory?* how ſtrange, how vnuſuall is the mixture of this their *bitter Cup* of malice, enuy, hatred, ſcorne; how rarely meete they on any one obiect? Enuy lookes ſtill vpward, and argues, if not euer a ſuperiority, yet at leaſt a priority in the obiect; hatred that lookes moſtly levell, and argues, if not ſtill an equality, yet at leaſt a iealoſy of comming too neere it, but ſcorne that lookes ſtill downeward, and treads the obiect below the place of reveng, or enmity; and yet all three how ſtrangly doe they here ſticke at once in him, their invenomed

ſtings?

stings? Enuy opens her broadeſt eye on him in a watchfull maligaance, hatred ſhee lifts her heavieſt hand againſt him in a wrongfull violence; and ſcorne too, ſpares not to ſet her inſulting foot on him, in a contemptuous disdaine, which how much more it afflicts a generous mind, then the worſt of violence, let *Sauls* death ſpeake: *ſtrike mee through with thy Sword* (ſaies hee) *to his armour bearer, leſt theſe vncircumciſed, come and thruſt mee through and mocke mee*: That their firſt King fear'd it, and queſtionleſſe this their laſt King felt their inſultation more then their fury, torture, or death. But O Lord 1.Sam.31.4

Psa.9.3.4. *how long, how long, Lord, shall the vngodly thus triumph, how long shall the wicked Doers speake so disdainefully, and make such proud boasting?*
Psa.31.10. *How long shall these lying lips thus cruelly, disdainefully, and despightfully speake against the righteous?* What emulation is this, that thy patience and humility seem to striue in on this thy willing abasement? was it not enough (Lord) for thee to quit the Throne, and to imbrace the footstoole? to become
Io.16. *lesse then thy father, lower then*
Heb.2.9. *the Angels, in all things like*
Heb.2.17. *man, sinne onely excepted:*
Dan.4. And certainely *Nebuchadnezars fall from* the illustrious reasonable *Throne*, to the lustrous *bruitish Den*;

was

was not one rundle of this thy *Iacobs Ladder from Heauen to earth*, and was not this enough, wilt thou yet lower, and be made as *man*, ſo a *Seruant of men*, a drudge to thy owne creatures, vaſſailes; (*our ſinnes made him to ſeruice among vs*) is not this enough neither; but that being made a Seruant, and both *knowing* and *doing thy maſters will*; nay, *making it thy meat and drinke to doe it*, yet wilt thou haue that deſert of the tenant Seruant, that *knowes, and doth it not, bee beaten with many ſtripes*. Is not all this yet enough neither; vnleſſe thou become yet lower, viler, a *worme and no man*, carelesly trod on by the *foot of pride*, as

Gen. 28.

Eſa. 53.

Phil. 2. 7.

Luk. 12. 47.

Io. 4. 34.

as well as wrongfully beaten by the *hand of malice*: Yet had'st thou but stayd even here, thou might'st have found to all these thy wrongs, and wounds, at lest some pitie; where revenge failes (as in wormes) to strike at the head, there yet pitie mostly failes not, to knocke at the breast for some compassion and remorse: But is not all this yet low enough; wilt thou (Lord) bee trodden downe yet a step below the condition of a worme, and become not onely *a man, servant of men, an innocent, yet beaten Servant, a worme and no man*: But at once both the envy, and the scorne of men? whereas the wrongs

and

and sufferings of the least, the worst of things, find yet some allay in pitie, and remorse, shall thine onely be edged yet sharper by contempt, and insultation? may not thy blood satisfie without thy shame? not their woũds without their scoffe alas no, so low was I falne, that even thus low wert thou faine to seeke me; sin had made mee a *mock God*, the subiect both of Heavens just disdaine, *behold the man is become like one of us*, and of hels abusive disport, *eat and yee shall live, and bee like Gods*. How mercifully, how proportionably, to expiate that my vaine ambition, dost thou therefore thus become for mee, as the obiect Gen 3.

ject of Heavens iust wrath, and Hels enuious terror, so of earths derisive scorne too? So low (Lord) even by nature, am I, that I must (with the Prophet) claime kindred *with corruption*, and *call the worme my brethren*, Iob.25.6. nay (with *Bildad*) my selfe *but a worme*: But alas, so much low am I by sinne, that I cannot call my selfe a worme, not a loving, not a living worme, but *dead in* 1.Tim.5. *trespasses, and sinnes, leavened* 1.Cor.5. *with spight and malice*: how mercifully, how needfully didst thou therefore seeke me thus low in a degree of dejection, below that of a worme, below either mould or mud, in the very bottome of worthlesse a-

base

basement, shame & scorne? I was faine a degree (Lord) below that of the Apostles gradation, below that of *glorying in my shame, my sin,* even to a shaming at my glory, at thee, thy grace, and Gospell at least, at any more remarkable degree of forwardnesse, or zeale towards it: how often have I, the better to suite mee to my worse company, dissembled my selfe yet worse then I have beene? How answearably therefore to expiate that my causelesse shaming, at my truest glory, didst thou thus truely glory in thy desertlesse shame: and so, shamefully foile sin, at and with its owne weapons; shame, and scorne? Phil. 3. 19.

But

But (alas Lord) have I not as often too with theſe thy Murderers mock'd, blindfolded, buffeted, ſpat on thee? What elſe doth hypocriſie but mocke thee, and ſo, how often have I even in my prayers bowed the *knee before thee, and not the heart*; given thee the empty title of a King, and not the tribute? How often have my foule mouth'e oathes ſpat the noiſome ſlaver of blaſphemy? my wanton prophaneſſe with thee, and thy word, vented the itching empty froth of ſcurrilous wit, even in the very *face* of *thy glory*; as if I did but practiſe with my mouth to ſpit thee out of my heart; And alas what hath

hath my confident security in the secrecy of my sinnes (having in wish, if not opinion blindfolded thee) but (vpon the matter) *buffeted thee*, and put thee, as it were, to *ridle who strooke thee?* though my sinnes (Lord) wound thee, yet let not my seruice mocke thee too, let it be (at least) true, though not *profitable*; *thy kingdome it consists in power and not in word*: Let my allegiance then (Lord) to it, consist in truth, and not in shew, not in the *forme of godlinesse*, but the *power* thereof; so yet, however, thou *that (here) didst so freely give thy backe to the Smiters*; wilt not sure deny it to my burdens; so, thou that didst for mee not hide

1. Cor. 4 20

Esay 50.6.

ibid hide thy *face from shame and spitting* in this time of thy trouble, how confidently may I say (with *David*) that thou wilt not *hide thy face from mee in the time of my trouble*, thou that *gavest thy* ibid. *cheekes thus to the nippers*, and wert not angry: like thou wilt not withdraw then when (with *David*) I shall in a faithfull reverence *kisse the Sonne lest hee bee angry*; thou that didst thus *set forth thy face as a flint*, to all these their scornefull scoffes, and blowes, how shouldst thou not *shew forth the light of that countenance* to all my humble suits, and sighs.

VI. Mee

VI.

Hee is accus'd before Pilate.

Mat. 27. Luk. 23.

BVt now at length (tyr'd ('t should seeme) with their owne scurrilous folly) they beginne, from making themselues with him guiltily merry, to fall a making him (if possible) seriously guilty, and to that purpose have led him bound from the high Priests Hall to the Governours Pallace, there, to proceed to his accusation, and so to his sentence of death; what led them thus to lead him thither for a legall death, was not any love to iustice, but want of power, wee may take their owne

owne word for't, *It is not lawfull for vs to put any man to death.* How great is their malice to him, when as corrupt as they are, neither their powers, nor wits can ſtretch their Lawes to their deſires againſt him; and yet rather then faile, thei'le beg, and if need be, brave and threaten the gentile power (though one of their abhominations) into a ſeconding their forged accuſations by a forced ſentence: *If thou let this man goe, thou art not Cæſars friend.*

Io.18.31.

Io.19.12.

Fowre accuſations wee read of, layd againſt him, all capitall, Sedition, Seduction, Vſurpation, Blaſphemy. 1. Sedition, *hee ſtirreth vp the people, teaching through*

Luk.23.5.

throughout all Iury. 2. Seduction, *hee peruerteth the nation, forbidding to give tribute to Cæsar.* 3. Vsurpation, *hee saies that he himselfe is Christ, a King; and hee that maketh himselfe a King, speaketh against Cæsar.* 4. Blasphemy, *what need wee any further witnes, yee have heard the blasphemy.* How great, but withall, how false are these their accusations? how much more truely doe they condemne his accusers then accuse himselfe? truth though against falsehood it be a party, yet, can it have no other Iudge then it selfe, *rectum est mensura sui & curui*; doe but arraigne then these accusations before that Iudge, and how easi-

Luk. 23. 2.

Io. 19. 12.

Mar. 14 63. 64.

Rev. 5. easily will they, *like clouds before the Sunne*, all vanish? alas, so farre was hee from Sedition, that, though hee *taught* and *stirr'd up the people*, yet was it to nothing more then loyalty, and subiection, owning none for a *Disciple* of his, that did not beare that yoke, nay not only beare, but were it a Crosse? willingly, *take it up and follow him*; so farre from Seduction or *perverting the nation*, either from their Law, or Prince, that certainely neither of them had such another Champion: To the Law hee was Author, Restorer, Fulfiller, how resolutely by his doctrine did hee vindicate and refine it from the dross-

Mar. 10. 21.

Luk 9. 23.

drossie glosses of the Pharisees to its primitive vigour; how absolutely by his life, fulfill it to its vtmost rigour; they were the two ends of his comming, preaching, living, dying, to *restore* and *to fulfill it*, to restore it to vs, fulfill it for vs, but never to *destroy it in vs*; even of both Lawes, morall, and ceremoniall, hee was both Author, and Fulfiller, though hee tooke away, from the one the curse, from the other the vse, yet hee destroyd neither, the morall he did not finish, but restore, the Ceremoniall hee did not restore, but finish, and yet fulfild both; of the first he was both Obseruer and Resto-

Mat. 5. 17.

rer,

rer; of the second the obſerver & the ſubſtance, though it were antiquated after him, yet was it both kept by him, and fulfill'd, nay perfected in him. And for *Cæſars* prerogative, or tribute, let not onely his own mouth, *in which was found no guile, give vnto Cæſar what is Cæſars*, but even the dumbe *fiſhes mouth too*, in which was found that miraculous mint, that tribute-treaſury, ſpeake him how zealouſly forward: of all thoſe many miracles hee wrought, we read not of any one money-miracle among them, but this, wherby to pay *Cæſars* tribute; let *Iudas* and his bag too at once faile him, rather then here-

Eſa 53.9.
Mat. 22. 21
Mat. 17. 27.

herein faile, hee will miraculously fulfill that of the Psalmist, *his wonders shall bee seene in the deepe* in this, at once, both his power shall speake his will, and his will againe his power. And then for Vsurpation; alas, so farre is he from the least ambition or desire of soveraignty, that 'tis not all their owne importunity that can draw him the least step towards either Throne, or Bench: When a cause is offered, his answere is, *who made mee a Iudge over you*, wee heare him not complaine, who brought me to the barre of accusation; but, who call'd mee to the seat of iudgement? Hee shuns not so much the sentence,

Psa. 107. 24.

Luk. 12. 14.

tence, as the ſeat, nor doth he leſſe ſhunne their throne, then bench, when *they would have made him King* in ſteed of flatring them, *hee flyes them*, and that *into the wilderneſſe*, hee chuſes rather to liue among ſauadge beaſts, then ſeruile Paraſites, and no maruell, his choice may bee without example, but 'tis not without a great inſtance of leſſe danger: *Nebuchadnezzar who in the throne* among his meal-mouth'd flatterers, was twice vnmann'd, firſt into an imagined God-head, *I will be like the moſt high*, then into, at leaſt, a conditioned beaſthood, *the dew fell on his back, and hee did eat graſſe with the Oxe, his haires were as Eagles*

Ioa. 6. 15.

Iſay. 14. 14

Dan. 4. 33.

fea-

feathers, and his nailes as clawes; yet was hee in the wildernesse among his fellow-bruits, at length againe vnbeasted into his wonted, both *humanity and Empire*. The flatterers tongue bites deeper then the Tigers tooth, the beasts that bite sorest said the Philosopher, are among the wilder sort, the slanderer, but among the tamer, the flatterer. Lastly for blasphemy, *in making himselfe equall with God*, how great a blasphemy, had it beene to have denyed it? *truth* it selfe must so have denied it selfe, whereas to make himselfe the *Sonne of God equall with God*, how ever malice may call it blasphemy, Phil. 2. 6.

truth it selfe tels vs, 'twas not so much as *robery*? We see then, as how great, so how false too are his accusations, as false in proofe, as great in pretence, nor are they more false in, then to themselues. *Yet so do the witnesses*, sayes the Text, *agree not among themselues.* Mar. 14. 59. How vntrust, disioynted is falshood, even in its compolures of best skill, care, and preparation, falshood as it can never bee true in it selfe, so is it as seldome true to it selfe, its accusations are mostly no lesse repugnant to themselues, then reproachfull to the Sufferer. *Ephraim and Manasses may be both against Iudah*, Isa. 7. but before they have done, they will

will be as much *each against other*, nay rather then faile, *Egyptian will be against Egyptian*, falshood will find enemies among those *of its owne house* 'its owne heard, and heart; there may bee a conspiracy in falshood, but no true concord, 'tis onely *righteousnesse and peace shall so kisse each other*. *Constantine* might well say, hee could not trust their truth to him, who were not true to his God. Religion is the thorougheſt knot of vnity, truth and trust. Truth is a plaine rode, and hath but one straight open path; falshood is a devious labyrinth, and hath so many darke, and crooked wayes, so full of error, that 'tis not

a little hard for such as tread them, not to loose (if not themselues, at least) one the other, in them; falshood; like *Vriah* commonly *caries a message in its owne bosome*, to cut its owne throat with; *its owne weapon* (like *Goliah's*) serues best to *strike off its owne head*: The strongest factions in ill, how like *the fire brands* of *Sampsons foxes* are they: *knit* but *in the tailes*, not heads, not hearts; and how sure in the end (like those) *to burne their owne knots asunder*; *let God arise*, and how soone will *his enemies bee scattred*; *the Princes and Rulers may band themselues, and take counsell together* (as here) *against the Lord and his anointed*, but how

a.Sam.11.

1.Sam.17.

Iudg.15.

Psa.68.1.

Psal.2.2.

how truely doth hee by them, what they there threaten to him, *breake their bonds of malice aſunder, and caſt away theſe their cords of* falſhood *from him*: And with that ſtraight *iron rod* of truth *breake them* into irreconcilable, vnſoderable *peeces* of contradiction, *like a Potters veſſell*? and then *laugh them to ſcorne*; 'tis as well *the mirth of Heaven*, as bliſſe of earth to ſee and *laugh at* enuy'es cunningſt combinations; or'e reach'd and foold by their owne wit, and fetches, to helpe them breake the thred of falſhood, by drawing it out; in fine, 'tis the triumph of truth, to *take the wiſe in their owne craftineſſe, and make the*

3. Revel. 2. 27.

Pſal. 2 9.

4.

Iob 5. 13.

counsells of the wicked foolish.
1.Cor.3.19. But why then seemes he, at all these so loud, and blasphemously false accusations, thus consentingly tongue-tyed? *to all their accusations hee answered not a word*; fame though it often play the curre, and open where shee finds no game, yet *a good name is an precious ointment*, and *an ointment* corruptible too *by the least deadfly*; and wee are to strive (if possible) that even *our good be not evill spoken of.* Was it any froward wearinesse of life, or desire of death, to dispatch him of his torments? no, hee had before wholly betaken himselfe into the severest hands of his, both fa-
Mat. 27.12.
Eccles. 7.3.
Eccles. 10. 1.

fathers wrath, and enemies malice; yet, *not my will but thine*, and 'tis *I am he whom yee seeke*: was it then any stupid confus'd inability to acquit himselfe from their accusations? no, their owne repugnance, wee see how easily doth it expugne themselues; no, nor was it that wanton wittie subtilty of some, that there was here silent, because *his voice, the Baptist*, was before shine by *Herod*: *I am the voice of a Cryer*, no, *his word is not bound*, nor is it confin'd to any voice; hee could here have spoken to them *in fire and thunder, as at Sinay*; or, *in the mouth of the least babe or suckling have ordained strength*, strength enough

Io. 1. 23.

2. Tim. 2. 9.

Exo. 19.

Psa. 8. 2.

to have *laid them at his feet*, as he had done, but *naked in the Garden*. What should then thus make him, *as a* Psa.38.14. *man that heareth not, and in whose mouth are no reproofes*? would we have it in a word; the cause of this his silence, was our guiltinesse; ours, in whose steed here he stands: wee, in that first fall, were guilty of all these his accusations, of Sedition, *Adam* and wee in him seditiously fell off from God, and his Lawes; *then shalt* Gene.3. *not eat*, and sided with that old Mutiner the devill, *eat and yee shall live*, of Seduction, and that both passive and active in kind; wee were seduced by the Serpent, and in her wee seduced *Adam*.

V-

Vsurpation, what did wee then but traiterously invade and vsurpe that prerogative, divinely roiall, of *knowing good and evill*: lastly of blasphemy, what did we thereby but attempt to make our selues what hee is here vniustly accus'd of: *equall with God? ye shall bee as Gods knowing good and evill.* God then spake it in a iust derision of ambitious man: *behold the man is become like one of vs*; wee shall now therefore bee able to say it in a iust devotion of almighty God, *behold God is become even like one of vs*, an arraign'd an accus'd, a seemingly confus'd Malefactor.

But O my blessed Savi-

Saviour, thou that art both Iudge, and Aduocate of that great court of Heaven, and yet for mee becam'ſt an accuſ'd, an arraign'd Priſoner here on earth; what meanes it (Lord) that thou didſt once challenge thine accuſers, *which of you can rebuke mee of ſinne*, and yet art here thus ſtill ſilent to all their accuſations? didſt thou then dare them to accuſe thee, and doſt thou now not dare, but thus to accuſe thy ſelfe, by this thy defenceleſſe ſilence? no (Lord) thou ſaidſt not, which of you can accuſe mee? accuſe thee (wee ſee as innocent as thou art) they dare, and doe, but *which of you can rebuke mee of ſinne*, con-

conuince mee of it? true, *they laid to my charge, things that I knewe not*: As, if it were enough to excuse, who would be guilty? so, if it were enough to accuse, who could bee innocent? *anger is cruell, and wrath is raging: But who can stand before enuy*, no not innocence it selfe; If *the greene tree*, thou (Lord) the true Laurell scape not the blasts of malice; what should *the dry Stuble* expect it, let mee neuer expect a third choice, beside either suffering or doing wrong, let mee ever call in question my doing well, if some way I suffer not by it; let mee never thinke to scape the shadow of enuy, vnlesse I quit the Sun-

Psa 35.11.

Prou.24.4.

Luk.23.31.

Sunshine of innocence:
Esa. 58.11. *He that refraineth from evill, maketh himselfe a prey.* But
Rev. 12.10. alas Lord, when that *old Accuser of the brethren* shall *lay to my charge things* that I too well know; my silence will not bee as thine, patience, but consent; not a will to suffer, but a want what to answere, the witnesses will not then (Lord) as these against them, confute themselues by their owne discord, no, *the bookes*
Rev. 20.12. *will be laid open*, both that greater one of thy omniscience, and lesser one of mine owne conscience, nor will their accounts bee more large, then their accord strict: thou (O Lord) as silent as thou wert, couldst

(as

(as thy Prophet speakes of thee) *have smitten the earth with the rod of thy mouth, and with the breath of thy lips have slaine the wicked*: But alas my mouth will not then bee able to keepe my teeth from gnashing, all the breath of my lips not able to coole their owne tongue; my answere cannot bee so much as a request to thee, to pardon mee, but to the deafe regardlesse *Rocks and Mountaines to fall on, and cover me*, vnles thou *blot out that hand-writing of accusations, that are against me.* Revel. 6. 16 Col. 2. 14.

When that *adulterous woman* (Lord) was brought before thee to bee adiudg'd, *thou wrotst with thy finger on the ground*, and so scud'st away all

all her accuſers with ſhame: ſo, when I ſhall bee then brought before thee to bee adiudg'd, O Lord doe but write my pardon, with the finger of thy mercy, on the ground of thy merits, and ſo ſhall all *my Accuſers bee driven out of thy preſence*, ſo, Ro 8.33. *who ſhall bee able to lay any thing to the charge of thy chooſen, when 'tis thou that iuſtifieſt.* I will feare thee (Lord) with the good Theefe, *ſeeing I am in the ſame accuſation*, Luk 23.40. and *I indeed iuſtly, but thou haſt done nothing amiſſe*, mine were the crimes, thine but the accuſations, and yet I will no leſſe truſt in thee (with him) too, for if when thou ſtoodſt at the barre of accuſation, thou didſt without-

out grudging beare my burden, ſure, when thou ſhalt ſit in the ſeat of iudgement, thou wilt not ſticke to ſeale my pardon; thine owne ſtill-open wounds cannot but witneſſe payment; and where thou thy ſelfe haſt paid the debt, even thy iuſtice cannot deny to ſigne the acquittance: when as thou (Lord) who wert here on earth my Atturney, and ſuffredſt for me, and art ſtill in Heaven mine Aduocate, and plead'ſt for mee, ſhalt then come in the clouds betweene Heaven and Earth to give ſentence on mee; what ſhould *I feare though the wickedneſſe of my heeles compaſſe mee round about*, if the faith of my heart can lay

lay hold on thee aboue: thou (O Lord) wilt not, *can'ſt not forget to bee gracious*, thou art ſtill the ſame, when *decket with maieſty and honour*, as when *cloth'd with reproach and ſhame*; *Ieſus Chriſt yeſterday and to day*, and *the ſame for ever*: though here ſilent to *Herod's* itching curioſity after wonders, to the Prieſts ſlanderous enuy, to *Pilates* ſlauiſh corruption, to whom thou ſtoodſt, nor for thy ſelfe, nor for mee any way ingadgd, though before theſe *Shearers and Butchers of thy body, thou wert as dumbe, not opening thy mouth*, yet before that *Sheepheard and Biſhop of our ſoules*, thy offended father, to whom I ſtood guilty, and in-

Pſa. 35 26.

Eſa. 53. 7.

1. Pet. 2 25.

indebted; then, and now, and ever art thou an importunate, an inceſſant Interceſſor; every wound, every drop of blood, in my behalfe the *tongue of a ready Speaker*, and that, *ſpeaking ſo much better things than that of Abels*, by how much, *mercy is above ſacrifice*; in this of thine (O Lord), there is both, mercy, and ſacrifice, a ſacrifice that cannot faile of mercy. Heb. 12. 24.

VIII. *Pi-*

VII.

Pilate arraies him in Scarlet, Herod in White, both in way of abuse

NOw fals hee into the hands of *Pilate*, and his ſouldiers, 'mongſt whom hee finds ſome change, but (alas) no eaſe; not is the change much neither, here, in *Pilates* Pallace hee meets with but a ſecond part of that tragike enterlude begunne on him, in the high Prieſts hall; here, hee is againe *buffeted, reviled, derided*, and againe *ſpit on*, ſo fatre is this Pallace from *that his ivory one*, in the

Mat 27.29. 30.

Pſalme

Psalme, wherein they *made him glad*, wherein his *garments smelt so of mirth, alloes, and Cassia.* Here, how truly rather, as the Prophet speakes, is hee made *a man of sorrowes and reproaches*, wherein his garments are besmeard with blood, his face with spittle? If, *when I was naked, and yee cloth'd mee not, depart yee cursed*; how much more, as here, when I was cloth'd, yee stript mee naked, and that to *cloth mee with reproach and shame, as with a garment.* *Pilates* garment was of *scarlet*, *Herod's a gorgeous one of white*, both happily glorious, rich, and (as will anon appeare suitable, and full of mysterie) they mis-

Psa. 45. 9.

Esa. 53. 3.

Psa. 35. 26.

miſtooke not then ſo much the ward-roab, as the wearer; putting it on the wrong way in abuſe, and ſcorne, and ſo, *corruptio optimi peſſima*, what is beſt in the vſe, is ever worſt in the abuſe: But, could they thinke him vnworthy of the richeſt garment, who cloth's the *Lilies of the field beyond the* richeſt Luſter of *Solomons greateſt glory?* could they thinke him vnworthy of any garment, the *hemme of whoſe garment* was ſo miraculouſly medicinable againſt *the bloody iſſue?* could they thinke any garment worthy of him, whether of white, or ſcarlet, who only can make the moſt *ſcarlet ſinnes as white as woll?* can they

Luk. 12. 27

Matth. 9.

they thinke themſelues worthy to put on his garment, *whoſe ſhooe the Baptiſt (then whō ther was not a greater among men)* thinks himſelfe *not worthy to looſe?* the *Scythians*, that their blood ſpilt in battle, might the leſſe affright them, had their ſheilds ſtill painted red, it may bee ſome ſuch end in this colour of the garment, might theſe ſcarlet minded murderers have, that his blood fetch't with their *fiſts*, and *whips*, might the leſſe either affright them with horror, or affect them with pitie, ſome out of *Zachary*; where hee is ſaid to bee *clothed with filthy garments*, conclude the ragged, thred-bare filthineſſe of Ioh. 1 27.

of these his garments, and so, every thing shall have its severall share, and office in his abuse; the colour that flouts his kingdome, and ambition; the bareness, his outworne estimation with the people; the raggednesse, his late scattred retinew; the sullidnesse, his stayned, spotted life; as they pretend, *a friend to Publicans and Sinners*: thus, 'tis not enough, unless both more then one garment abuse him; and one garment more then one way; but *Pilate* at length finds him *a Galilean*, and so *sends him to Herod*; how restlesse is the condition of innocence under the conduct of malice? the Arke was not more

more tost'd by the Philistines *from Aphek to Ashdod, from Ashdod to Gath, from thence to Ekron, and from thence backe againe to Israel*, then is this *God of the Arke*, this *Arke of the Covenant*; by these insultant Philistins, *enemies to the Common wealth* and God of *Israel*, from the Garden to *Caiphas*, thence to *Annas*, then to *Pilate*, from him to *Herod*, and from *Herod* backe againe to *Pilate*; nor is their policy lesse then their malice in these his restlesse transmissions; hereby, they doe not onely the more publish his shame, but by intermission ease each others hands, and spleenes, to fresher on sets, and supplies of torture, and a-

1. Sam. 5.

abuse; so that, not only his torture, but his travaile is their recreation: *Herods* vsage of him, affords not much variety from *Pilates*, but as much iniury, *set with his men of warre mocks* (saies the text) *and sets at nought this God of peace*, the Philosophers, saies *Tertullian*, drew him in their pictures, attired by *Herod* like a foole, with long Asses eares, his nailes pluck'd off, and a booke in his hand &c. However, (no question) *Herods* itching expectation of *seeing wonders*, from him, thus, altogether frustrate by this his strange, and sullen silence, turn'd in the end to vtter rage, and indignation; and so, hee was sure to

Luk 23.11.

Luk 23.8.

suffer

suffer what wrong, or shame, a King was able to inflict; a Tyrant to invent, the desires of tyranny, if frustrate, turne to fury, 'tis one of the follies of greatnesse, that vsually its flattred power wantons it into; to wit, a vsurpation of command over the wils, as well as powers of their inferiors, both which if not applyed to feed this wolfe that ravins thus in the breast of greatnes, such as cannot resist, are sure to suffer, if they will not doe; yet, is hee not without his mysteries in all these miseries, this malice, the second garments they here abuse him in, are a red, and white one, how suitable to that his descrip-

tion by his Spouſe; *my beloved is white, and ruddy, both the Lilly of the valley, and the Roſe of Sharon*; the white garment is an embleme of his ſpotleſſe innocence, the red, of his bloody paſſion; that of his life, this of his death; thus can *God bring light out of darkeneſſe*, and have his myſteries wrapt vp in the malice of his enemies; for both *on his garment* (ſaies the Apoſtle) *and on his thigh was written a myſterie?* what other is his garment but his humanity? the garment of the Godhead, wherewith in the Apoſtles phraſe, *hee was clothed vpon*; and what his ſcarlet garment, but as the caſe, ſo the embleme of his woun-

Can. 5. 10. Can. 2. 1.

Reu. 19. 16

wounded body? for being asked, *how his garment became so red?* his answere is, *because hee had trod the winepresse alone, and there was none to helpe him*, the winepresse of his fathers wrath, his enemies malice, and so no maruell, if that made his garment so red; for *blood came out of the winepresse, even to the Horses bridles*. So that, as hee himselfe speaks of the woman, that *shee anoynted him aforehand vnto his buriall*, so *Pilate* (in the mysterie) thus cloth's him afore-hand vnto his bloody death, and not to that only, but to those future scarlet bloody victories, of his blessed martyrs, figured before, by those his Spouses,

Esa.63.2.3.

Reu.14.20.

Io.12.7.

Can 7.5. *ſcarlet locks*, and here, by this his owne ſcarlet garment: Thus, *Ioſephs* brethren have no further aime in the *bloodineſſe of their brothers Coat*, Gen.37. then to abuſe their father, nor, happly, have theſe (here) any other end in this bloody coloured garment, then to deride their Maker: But God the while hath a further reach in both; *Ioſephs* bloody garment ſhall be a type of this, and this a figure at once, both of the wearers bloody paſſion, and the Sharers bloody purple perſecutions; ſo that the Apoſtle might well ſay, that we are *in him more then Conquerors*, Ro.8.37. for in him wee here triumph'd in this ſcarlet roab, even

even before the battle of his death. So in *Pilates* Pallace too, have wee a right mappe or modell of this world: after they grow weary of thus abuſing him; *they take off their ſcarlet Robe againe*, hee ſhall cary nothing thence, that hee brought not thither, but ſhoulders torne with whips, temples pierc'd with thorns, beaten, bruiſed limbs all over; the world is no other, but a place of iniury & abuſe, ſpecially to ſuch as belong to him; hee himſelfe hath ſaid it, *in the world yee ſhall have perſecution*; like *Pilates* Pallace, wee can cary nothing out, that we brought not in; but the wounds, and laſhes of cares, feares,

Mat 27.31.

Io 16.33.

and sorrowes, the pricking thornes of guilt, remorse, and horror, when wee goe hence wee are stript of all our bravery, and must with our Saviour *to Golgotha*, the *place of skuls*, the *house of death, and of corruption*: nor shall *Herods*, and *Pilates* attonement by our Saviours condemnation, (for *that very day they were made friends*) be without its mysterie and import neither: *Herod* a Iew, *Pilate* a Gentile, and tis hee onely that here reconciles this Iew and Gentile, that perswades *Japhet to dwell in the tents of Sem*, hee onely is, that *corner stone*, that *unites both Iewes and Gentiles* in that one *spirituall building* of his Church,

Luk. 23. 12.

Gen. 9. 27.

Psa. 108. 22.

1. Cor. 3. 9.

but

But O my blessed Lord and Saviour, thou who art the *God of glory*, and yet becam'st for mee *a man of reproaches*, how well mightst thou say, *the proud have had mee exceedingly in derision, yet have I not shrinked*, not shrinked from death, or torture, or which are worse abuse, and scorne. How frowardly doe men (Lord) strive to abuse thy mercies, to crosse thy blessings? man had at first no sooner put off innocence, but hee put on shame, which thou yet in mercy gavest him cloths to hide: thou gavest him clothes to cover his shame, and hee gives thee cloths to blazon thine, nay to vpbraid thee with what

Esa. 53.

Psa. 119. 51.

is not thine, for ſhame is the fruit of ſinne: twas ſinne firſt read *Adam*, the lecture of his owne ſhame, and nakedneſſe, *who told thee that thou wert naked, haſt thou eaten?* ſhame and glory, as very enemies as they are (like *Herod and Pilate* towards thee) have ioynd in clothing mankind, ſhame firſt invented cloth's, but glory faſhions; ſhame was the botcher, glory the Taylor, and hath trimm'd and multiplied ſhames few 'plaine leafes and skins in Paradice, into what ward-robes of various and coſtly folly? But (O Lord) thou art that *Lilly of the valleys*, and ſo not onely white in innocence, but glorious too in thine owne

Gen. 3.

Can. 2. 1.

vn-

vnborrowed luster, *above Solomon himselfe in the day of his espousals*, so that thou neededst not their cloths either to hide shame, or adde glory; and yet didst not refuse them neither; was it to bestow them on me (Lord) that am with *Laodicea, poore, and miserable, and blind, and naked?* at least bestow one of them (Lord) on mee, that *scarlet Roab* of thy death, and passion, that I may find welcome at that *thy mariage feast of glory*: It is thine owne precept, that *hee that hath two Coats*, should impart *to him that hath none*; my *life is a warfare* (saies *Iob*) and *every battle of the Warriour*, (saies *Esay*) *is with garments rolled in blood.* This gar-

Reu. 3.17.

Reu. 7.14.

Luk. 3.11.

Iob. 7.1.

Esa. 9.5.

ment of thine Lord, it is vſually called *a Roab*, and that *a long one*, long enough to keepe *my skirts from being diſcouered, and my heeles from being bare*: Let mee not then (with the ſelfe-ſaying Papiſt) againſt that thine owne Parable, goe about *to put a new peece into the old garment*, the new peece of humane merit, into that old ſufficient garment of thy righteouſneſſe, ſo I ſhall but *take away*, derogate *from the garment*, and thoſe *rents* of my ſinnes, *will became worſe*, 'tis onely that *fragrant rayment*, of thine (Lord) my *elder brothers*, in which I can (with *Iacob*) *get the bleſsing*; ſtrip mee then (I beſeech thee of mine owne

Reu.6.11. 7.9 13. Ier.13,22. Luk. 5.36. Gen.27.27.

owne *figleaves*, of *that gorgeous apparell* of pride, of that *soft rayment* of luxury, of that *linsie-woolsy garment* of vnhearty, halting indifferency, of that faced *cloke of hypocrisie*, of that popish patched garment of mine owne, or others merrits; and cloth mee (*like that woman*) *with the Sun*, thy selfe who art *the Sun of righteousnesse*, this is the only garment; that like those garments of the *Israelites*, in *all the wilderneſſe* of this world, will not *wax old*, but will be sure to bring mee to that better *Canaan above*; this is that *mantle wherewith* (*Eliah* like) I shall bee able to *smite* and *diuide those ouerflowing flouds of Iordan*, sinnes and

Luk. 7. 25.

Deut. 22. 11.

Reu. 12. 1.

Mal. 4. 2.

Deut. 8. 4.

2. King. 2. 8.

ver. 11. and temptations of what kind soever, and so, *passe ouer dry* (with him) to ride to Heaven in that triumphant, *fierie Chariot* of thy Crosse.

VIII. *Hee*

VIII.

He is crowned with Thornes.

Mat.27.29

HOw aguish is the temper of popular affection, how slippery the tenure? not many dayes since, they had spread their *owne garments*, and *Olive branches even vnder the Asses feet, that beare him*, and now againe having *stript him of his owne garments, to cloth him with rebuke and shame*: their Olive branches vnder his Asses feet, are turn'd to *Thornes on his owne head*, that head, *that had beene then for them*, (with *Ieremyes*) *a Fountaine of teare*; how soone is that their *Hosannah* turn'd into

Mar.11.

Psa.35.26.

Luk.19. 41.

Ier.9.1.

into *a Crucifige*, their *magnificat* into how wrong, *a venite exultemus*, their Olives of peace, and gratulation, into *Thornes* of malice, and abuſe? how ſoone, how vnnaturally doe thoſe their *grapes of gladneſſe*, beare *thornes* of diſpight? ſo very a *Reed ſhaken with the wind*, is the beſt of theſe popular intereſts and dependences, or rather like the wind that ſhakes it: frownes, and favours are the ſtormes, and calmes of this wind, nor are they more vncertaine, then thoſe of weather, ſome they raiſe, but they ruine more, and thoſe moſtly whom they moſt raiſe, they moſt ruine: 'tis not for man, *taride* long

Luk. 7. 24.

on

on the wings of this wind, hee rides on ſtormes like lightning, that ſo rides, and like that is vſually ſpent in a flaſh, ſo ſlippery *a Pinnacle,* is the boſome of a multitude, the ſtanding almoſt impoſſible; and as hard the comming downe, without a fall, as *our Saviour did from his.* How ill aduiſed is the man, that ſeekes either to build himſelfe on the Pillars of this ſand, or to reade himſelfe in the Characters of this duſt? 'tis one of the many miſeries of greatneſſe, that it moſtly finds not leaſure to acquaint it ſelfe with it ſelfe, to ſeeke it ſelfe within it ſelfe, and ſo ſeekes it ſelfe but abroad in the opinions, and tongues of

Pſa. 18 10

Mat 4. 5.

of others, and ſo knowes it ſelfe but by report, and heare-ſay; ſuch at beſt can but live, as if they were but lent to themſelues, and what with envies beblurring their vertues, and flatteries bedawbing their vices, ſhall never ſet a true coppy of their owne characters. How dangerous, both the error of the tongue, and inconſtancy of the heart, are of this popular *Hydra*, let *Herods louſie* fall ſpeake the one, *Abſoloms* the other: how many hath it done by, as it here ſeemes to by our Saviour, flock'd them with *greene* promiſing *branches of Olives*, into intangling, ſcretching ſnares of *thornes*.

Act. 12 23.
2 Sam. 18.

But how incongruouſly im-

improper, as inconstantly trustlesse, are they in this engine of their thorny Crowne? hee came not to take, but to give Crownes, and those *Crownes of victory*, of *life*, of *glory*, and doe they pay him with a *Crowne* of *shame*, of *death*, of *torture*; can they afford him no richer crowne, the of the hedge, no easier Crowne, then of thornes? a strange, a sharpe, a bloody Coronation, and yet how much lesse sharpe, and bloody, then their more thorny malice, that applyed it? because their whips did not reach his head, their nailes could not pierce it without an end of torture; their fists drew not blood enough of it, (gree-

Rev. 2. 10.
Rev. 4. 10.

dy, it should seeme, of not a little blood from every part of him) they have found out at length this studied torture, to draw that blood out of his head with thornes, which their fists and staves had bruised with blowes. How pragmaticall, and conceited is malice? wee read of many severall Crownes, then in vse among the *Romanes*, a triumphall, an Obsidionall, a Military, a Navall, Civicall, Castrensial Crowne; but never of a Crowne of thornes till now; thus for matter, both of purpose or patterne, how spightfully vnexampled is it? It wounds his person, and flouts his kingdome at once:

once; what other Kings doe feele but in the metaphor, their Crownes thorny, perplext and sharpned with scretching cares, and feares, and troubles, that hee finds in the rude, but not blunt letter, his Crowne is such without those cares and anxieties, which other Crownes are wreath'd and lin'd with; and of those too, how could it bee but full, vnder the double burden of earths sinne, and heavens anger? yet, is he not, even in this his bloody thorny Crowne (as strange as it is) without either prophesie, or type; here hee is a true *Lilly among the thornes*, here is *Isaaks* Ramme *tyed fast by the head in the thornes*, to

Can. 2. 2

Gen 33. 13.

to be *a Sacrifice*, a Ranſome for vs; nor indeed could they find a fitter engine, or embleme rather, to imprint on him their ſharper malice, then this of thornes; *accurſed, accurſing thornes*, the curſe of earth, and fruit of ſinne, *curſed is the earth, for thy ſake, thornes and thiſtles ſhall it bring forth*: but muſt the curſe of this curſe, *thornes*, light no where but on this ſole *Author of bliſſe*, muſt it fall no where but on him, who ſo iuſtly gave it? no, hee cannot have mans ſinne, but hee muſt have ſinnes curſe too, *thornes*, and this makes him abſolute, and compleat in the whole curſe of ſinne: before the Law thornes were

Gen 3.17. 18.

were a curse to the earth that bare it; vnder the Law the *Tree was a curse to him*, that it *bare*: both wayes, both curses, will he vndergoe; first hee will beare the curse, *thornes*, then the curse shall beare him; the *Tree*: no curse shall bee left, to sticke on those *blessed of his father*; whether before, or vnder the Law. Both which curses, in as much as they were so borne for vs; such blessings to vs, how loath is hee to part with either his *Roabs* and *Scepter*, hee is content to *leave behind him in the Pallace*. But that his *Throne* the *Crosse*, and this his *Crowne*, the *thornes*, as sharpe, as bloody, as accursed

Deut. 21. 23.

Mat. 27. 31.

fed as they were, yet theſe hee caries with him to his death; in theſe (above all other) chuſing to triumph over all thoſe conquer'd *powers of darkeneſſe*, ſinne, death, and hell. *If mine Aduerſary ſhould write a booke againſt mee (ſaies Iob) would I not take it vpon my ſhoulder, and bind it as a Crowne vnto mee?* So here, his Aduerſaries clap on this *thorny Crowne*, as a brand of ſcorne, and torture, and yet (ſuch is his loue to vs) whoſe deſert it was, that though *a curſe*, hee *binds it to him*, not onely on his *ſhoulder*, as *a Croſſe* to *beare* it, but on his *head* too, as a *Crowne* to *triumph* in it; and makes it a Crowne of more terror to his

Col 2.15.

Iob. 31.35. 36.

his enemies, then of torture to himselfe; thus for vs hee was not onely (as the Apostle speakes) *made a curse*, but for vs, hee made the *curse* a *Crowne*, our *thornes* his *glory*, here, were all the sharper thornes of our sins, and sorrowes, those *pricks in the flesh*, those *buffeting Messengers of Satan*, broken, and blunted in his blessed browes, and so, these thornes, which were so sharpe an engine of torture to him, are become to vs, not onely a happy Crowne of triumph, but a rosie garland of delight, a reposefull pillow of rest. *The birds* (saies *Baruk*) *sate on the thornes in the Orchard.* Here are those thornes that eve-

Gen. 3. 13.

2. Cor. 12. 7.

every weary bird may ſit and reſt on; that every purſued bird may ſhelter in, that every fruitfull bird may neſtle in; here is that *Altar*, that thoſe *ſparrowes*, and *ſwallowes* (as *David* ſpeakes) have found to *build their neſts in*, nor let him ever thinke herein to haveany reſt, or ſhelter, who is not ſcretch'd and prick'd with the thornes of ſorow, and remorſe: Would wee then have our bleſſed Saviour to weare vs on his head in triumph, would wee be his Crowne, *his Crowne of reioycing*; let vs then become (with the *Baptiſt*) thornes in ſharpneſſe and auſterity of life; let vs not dreame of more Crownes, then

Pſa 14.3.

1. Theſ 2. 19.
Phil. 4 1.

then croſſes, of more crowns of glory, then Crownes of thornes, he is here as in the *Canticles*, *Roſa inter ſpinas*, and there is no plucking this Roſe without ſome pricking of theſe thornes; if no conflict, no conqueſt, and if no conqueſt, no triumph; hee that with the *Croſſe on his ſhoulder*, and the *Sword of the ſpirit* in his hand followes not our Saviour here in the battle, let him never thinke, that with the *Crowne on his head*, and *Palme in his hand*, hee ſhall accompany him hereafter in the triumph: hee that in ſome meaſure, triumphs not over ſinne, here in this Crowne of thornes, ſhall never triumph over Satan,

Can. 2. 2.

Eph. 6.

Rev. 7.

hereafter in a Crowne of glory; where ſinnes power of dominion is not conquerd, *that it raigne not here in our mortall bodies*, there its power of damnation is ſtill in force, that we raigne not hereafter in our immortall ſoules, in ſuch in whom *God workes mightily to the aduancing in them of his kingdome* of grace, for ſuch, and ſuch onely, he will worke merveilouſly to the aduancing of them in his kingdome of glory.

But O my bleſſed, and yet for mee thus accurſedly crowned Saviour, *my Crown* Rev. 3. 11. of triumph, and garland of delight, thou once touldſt thine Apoſtle *Paul*, how Act 9. 5. *hard it was for him, but with*

the

the heele to kicke againſt the pricks. How much harder is it then (Lord) for thee to have theſe *thorny* pricks to bee thus cruſhd into thy tender head, and yet, didſt thou ſo choicely triumph, and all mine enemies in this ſharpe accurſed Crowne, that from this of all the reſt of thy abuſiue tortures, thou wilt not part, no not at death? and can *I glory in any thing, but in thy Croſſe* (with thy Apoſtle) *wherby the world is crucified to me, and I vnto the world?* when as thou here hadſt no better crowne then my curſe; why ſhould I here looke for any better Crowne, then thy Croſſe? let mee not thinke then, with thoſe wanton world

Gal. 6. 14.

lings to *crowne mee with the fading Rose-buds* of pleasure here, and to bee crown'd hereafter too with that
1.Pet.5.4. Crowne *immarcessible, that fadeth not*: no give mee rather here of this thy Crowne (Lord) thy Crowne of thornes, though I deserue not a Crowne as a King, yet I well deserue the thornes as a Sinner, the thornes of compunction, and remorse for sinne.
Eccles.28.24. *Hedge in my possession with those thornes* (Lord) from the trespasses of sinne: from those other *thornes*, that would *choake the growth of*
Luk.8.7. *thy word*; plant these thorns
Psa.1. (Lord) *by the water side* of true repentance, so they will *bring forth fruit in due*

sea-

ſeaſon, ſo I ſhall even of *thornes gather grapes*, even a *vintage of ioy and gladneſſe*. O Lord I am but *as a bird eſcaped out of the ſnare of the Fowler*, hide me then (Lord) I beſeech thee in theſe thy thornes; here let mee ſit, reſt, breed, and ſhelter; in all my delight and mirth let mee (with the Nightingall) ever clap my breaſt to theſe thornes, ſo ſhall I bee ſure to make better muſike vnto thee, truer to my ſelfe, ſo my mirth ſhall not bee like the worldlings, *a crackling of thornes vnder the pot*, a blaſt, and away, but like that of *thy preſence, fulneſſe of ioy, and of thy right hand pleaſures for ever more*.

Pſa. 124.6.

Eccleſ. 7.8.

Pſa 16.11.

IX.

Mat. 27.29 *Hee is Sceptred with a Reed.*

THus farre, they rather mocke him as a falſe King, then puniſh him as a true Malefactor; their bowings, their buffetings, their Robes, their Crowne, and this their Scepter, are all no other then the ſeverall acts of this their tragike comedy, on his flouted kingdome, *haile King of the Iewes.* This of the *Scepter* 'tis the laſt, and worſt; this ſtrikes ſpecially at what is neereſt him, the mutuall intereſts betweene himſelfe and his followers, his truth, their truſt, the Scarlet vpbraids him

him of ambition, the Crowne of Vsurpation; but this their reeden Scepter of a deceitfull trustlesnesse, that hee was like *Egypt, a broken Reed*, to such as *leaned on him*, as hollow, as fruitlesse, as helplesse, as a dry sap-lesse Reed; his kingdome suitable to such a Scepter, so that by how much his friends were deerer to him then his enemies, nay then himselfe, this touch'd him neerer then the rest. But how shamefully the while doe they more befoole themselues in these their conceited scurrilous abuses? that hand into which they have put this weake, this hollow Reed, how easily could it with or

without it, as with *a Rod of iron breake to peeces, as a Potters veſſell*, that their ſo renowned Romane Scepter? how eaſily hath it? how eaſily could hee, that wrought ſuch wonders with a *Rod* in the hand of *Moſes*, for them, have wrought more, and greater in his owne hand vpon them? *the hand of the Lord is not ſhortned*, give him what Scepter they will, it skils not; no matter what bee the Sword, the Scepter, ſo his bee the arme; be it a ſtraw, if in this hand of his, that *ſpan the Heavens*, and *weighs the Mountaines*, how able it is to *ſcatter the proud in the imaginations of their hearts*; they themſelues

Pſa. 2.

Eſa. 59. 1.

Eſa. 40. 12.

Luk. 1. 51.

selues have long since felt 'tis the *weake things of the world*, that *hee makes to confound the mighty*. *In the latter dayes* (saies Peter) *there shall bee Mockers, that shall say, where is the promise of his comming?* But in that last day, when that promise of his comming shall come to passe; what will then become of these Mockers? how will they then looke, when they shall see this very King, whom they now thus scornefully have roabed, crowned, and sceptred; no longer as here *covered with shame, as with a garment*, but *cloathed with maiesty and honour, riding on the wings of the wind, in a Crowne of starres, with an everlasting*

2. Pet 3.3.

Psa. 104.2.

Psa 35.26.

Psa. 146.13

Pſa.18.10. Pſa.45.7. *Scepter in his hand of power and great glory?* then how ſucceſſefully will they *cry* Rev.6.16. *vnto the Rocks and Mountaines to fall on them, and cover them from the preſence of* Eſa.53.7. *this Lambe*, now *dumbe before the Shearers*, but then with his very *voice, glorious and mighty in operation, breaking the loftieſt Cedars*, then *ſitting on the Throne*, whom now they have trampled thus low into the duſt, how will they then *cry out with groning, and anguiſh of ſpirit* (as the Wiſe man tels them before hand) ſaying, *this* Wiſ.5.3.4.5 *was he whom we had ſometime in deriſion, and a Parable of reproach; we fooles counted his life madneſſe, and his end without honour, how is he now*

num-

numbred among the ſonnes of God, nay, *the only begotten Sonne*, the darling, *in whom onely hee is well pleaſed*; and then in how iuſt a requitall ſhall *hee that dwells in Heaven laugh them to ſcorne, the Lord ſhall have them in deriſion.* Nor if wee looke well into it, ſhall wee but eaſily find, even now in reſpect, but of this his preſent kingdome of grace; how much weaker, emptier this their ſtudied device is, then the Reed 'irs engine, and no leſſe emblem too; their conceited aime herein was to vpbraid his kingdome at once of a deceitfull weakneſſe, a hollow emptineſſe, a dry rewardleſſe fruitleſneſſe; the vſuall defective

Luk. 2.21.

Pſa. 2.4.

fective properties of this their Scepter here, the withred *Reed*, and what more incongruous to his kingdome then any of these? for the truest full protection of it, Esay cals it
Esa.32.2. *a hiding place from the wind, a covert from the tempest*:
Heb.12.28. Paul *a kingdome that cannot bee shaken*, a kingdome that
1.Cor.4.20. *consists not in forme, but in power it selfe*? so farre from any hollow Reed-like emptinesse is this kingdome, that in the kingdome there is
Psa 16.11. *fulnesse of joy*, in the King, *the fulnesse of*
Col 2.9. *the God head dwelling bodily*,
Col.1.19. so *plenteous in goodnesse and truth*, that as all our wants can never tire his bounty, so neither can his bounty ever

ever empt his store, hee is *a fountaine opened to the house of David*, and that of *water of life*, and that *of life in abundance*. Their Synagogue 'twas indeed a hollow, empty, Reed-like kingdome; but the stalke to the eare of the Romane Empire, but the empty shell, the shadow of what before it had beene: lastly, so farre is this his kingdome from worthlesse, or rewardlesse, fruitlesnesse, that for worth 'tis *a treasure*, for fruitfulnesse, 'tis *a graine of mustard seed*; for reward, every Subiect is an *Heire, a King, more then a Conqueror*; so farre is the true Scepter of this kingdome, from a *Reed shaken with the wind*, that it com-

Zac. 12.

1 Ioh. 10. 10.

Mat. 13. 44.

Luk 13 19.

Ro 8 37.

Luk.8.24. commands the *Seas* and *Winds* themſelues, *and they obey it*; ſuch a Scepter, as if it doe but *touch the Mountaines, they quake, and ſmoake, for't, and melt, and skip like Rams*; *his Scepter 'tis an everlaſting Scepter, and of his kingdome there is no end.*

Pſa. 104 32
Pſa. 114.6.
Pſa 146. 13.
Pſa 45.7.
Eſa 9.7.

Yet doth hee not refuſe this Scepter, though a weake, hollow Reed, a Reed (they ſay) of all things eaſieſt kils a Serpent; and ſo, it may bee, how truely (but vnwittingly to them) an embleme of the true Scepter of his kingdome, wherewith hee ſo *bruis'd the heads of thoſe Dragons in the waters*, the head of that old Serpent the devill, that had ſo *bitten*

at

at his heele: But how vnweariedly buſie is their malice? *they tooke the Reed out of his hand, and ſmote him with it on the head*; 'tis not enough that his hand beare it, vnleſſe his head feele it too; and ſo it ſhall both vndermine his reputation, and batter his perſon, both ſhame him, and ſtrike him: herein happily they thinke to play the moraliſts, to let him ſee that hypocriſie, like the hollow Reed, in the end both ſhames and puniſhes the owner; were their inſtance as divine, as their embleme morall, their conceit were prettie; but how weakly, how wickedly doe they faile in the application, in miſſe-apply-

Gen. 3.
Mat. 27.

ing

ing the deſeru'd effects of hypocriſie, to him who is *truth it ſelfe*. And yet this
Io. 14. further morall have we out of this their abuſive error, that as they three wayes wrong him with the hollow *Reed*, and but one with he ſharper *Speare*, the Reed flouts him, the Reed ſtrikes him, the Reed gives him gall and vinegar to drinke; the ſpeare, though ſeemingly more hoſtile, wounds him but once; ſo hollow hypocriſie wrongs him trip'ly beyond open profaneſſe, hypocriſie with the Reed mocks his kingdome, which conſiſts *not in word, and forme, but truth and power*; hypocriſie ſtrikes at his head, his omniſcience, as
1. Cor. 4. 20.

if

if it could not search its hollow heart, hypocrisie gives him vinegar in steed of wine, the degenerate vinegar of falshood, and dissimulation, insteed of the wine of sincerity, and truth. *Pauls* hostile Speare of persecution turnes at length into his owne heart, to wound it with remorse; whereas *Iudaes* hollow Reed of hypocrisie turnes to nothing, but a haltar to hang himselfe with: certainely the devill, hee is never so much Serpent, so much devill, as when *a transformed Angell of light*, never more his owne, more himselfe, then when hee most seemes Gods, the farthest, the surest battery

2. Cor. 11. 14.

of

Io.8.44. of this *old Murtherer*, is when charg'd (as 'gainſt our Saviour) out of Gods owne megazine, with an *It is written.* His deepeſt mines, are the hollow Reed-like heart of a *prayer-preying Phariſe*, *ſitting in Moſes chaire*; of a *Fox-like Herod*, pretending *to worſhip the babe*, of a *painted Ieſabell*, as well in ſoule as body, *faſting by proclamation, but*, to make the better meale on *Naboth's* (at once) both blood, and vineyard; of a *Locuſt-like* Ieſuite, that will gather hemlocke out of Gods owne Garden, his word; and rather then faile, infuſe it into his owne Sacrament, the more indiſcoverably to poyſon his owne

Mat 4.6.

Luk.20.47.

Mat.23.2.

Mat 2.8.

1.King.21.9.

Rev.9.3.

owne *anoynted*, fetching *darkneſſe out of light it ſelfe*, teaching Gods word to ſpeake the devils errand; iuſt as theſe his Murtherers doe here, ſtriking God with his owne *Scepter, his word*: hypocriſie 'tis the leproſie among the diſeaſes of the ſoule, the more white (like *Geheſi's*,) the more dangerous; how truely doth it (as with this Reed, they thinke to doe by our Saviour) ſhame, ſtrike, and deceive, the hand, the head, the heart.

As they did to poyſon *Henry 7* To which purpoſe they abuſe theſe places. Pſa. 8. 6. Pſa. 91. 13. Luk 22. 38. Act. 10 13.

But O my bleſſed Lord and Saviour, thou that art that promiſed *Shylo*, from whom *the Scepter muſt never depart*, art not thou that *greene tree*, that *tree of life*? how incon

Gen. 49. 10. Luk. 23. 31

gru

gruouſly then doe they (here) give thee this Scepter, of *the dry ſtubble*, a dead Reed, do not the *heauenly elders caſt down their Crowns too*, & earthly Kings hold theirs of thine? 'tis *by thee* thou tell'ſt them, that *they raigne*. Doe not to thy Scepter all other Scepters bow, obey, and owe themſelues; they *could haue no power, if not giuen them from aboue*; why thē doe they thus poorely crowne, thus weakely ſcepter thee? why did thy head, thy hand, thus willingly accept theſe mockeries of maieſty? was it to ſhew thou wert a God, as well of the cloſeſt thicket, *a heart-Searcher*, that thy Crowne is of thornes, as of the ope-

Rev. 5. 14.

Pſa. 144.

Io. 19. 11.

neſt

neſt Champion, a God vniverſall, that thy Scepter is a Reed? or rather then thy power, was it to ſhew thy mercy, that thou didſt not burne theſe cruſhed thornes, nor breake this bruiſed Reed; why ſhould I then deſpaire either of being borne vp in thy hand here, or worne on thy head hereafter; bee I never ſo naturally an *accurſed thorne*, if thou be in mee, as in that *buſh of Moſes*, though thou *burne* mee, thou wilt *not conſume mee*, bee I never ſo weake a Reed yet if *bruiſed*, *thou wilt not breake me*, thou *breakeſt not the bruiſed Reed*, but *bindeſt vp the broken*. My ſoule, I muſt confeſſe (Lord) tis no other, a very

Exo 3.2.

Eſa.42.3.

Mat.12.20.

very *Reed ſhaken with every wind of temptation*, cruſh'd with every touch of tribulation, a Reed not ſo *white vnto the harueſt*, as dry vnto the fire, not ſo fit in it ſelfe for the *barne*, as the dunghill, yet 'tis a bruiſed Reed (Lord) bruiſed with the weight, the conſcience of ſinne, and ſo into thy hands am I (with this thy Scepter) bold to commend it, knowing that though (as thine Apoſtles did by the *eares of corne*) thou *rub it* with preſent ſmart, and affliction; yet already bruiſed, thou wilt not quite breake it off with vtter deſtruction, or *burne it vp among the tares with vnquenchable fire*, thou ſhew-

eſt

eſt the *ſtrength of thy arme* (Lord) better in *breaking*, and *ſcattering* the proud and lofty *Cedars* of the world; rather in ſupporting the bending, bruiſed Reeds of humility; thou that curſedſt the *greene, the leafy figtree*, do'it here accept the weake, the bruiſed Reed. But (O Lord) may I not better wonder at, and chide this my wondering, and chiding at the ſharpneſſe of that thy Crowne, the weakneſſe of this thy Scepter, that doe my ſelfe give thee, yet ſtill worſe; malice, rancor, and debate, are thornes farre ſharper to thee, then thoſe of thy Crowne, and wound thee deeper; thoſe though they drew

Luk. 1.

Mat. 21. 19.

drew blood from thee, yet drew they no ſuch complaint as theſe; *why perſecuteſt thou mee?* and what too doth my careleſſe aw-leſſe neglect of thy lawes, and kingdome, but ſlight thy Scepter, as if it were as this, ſome helpleſſe, dreadleſſe ſtraw; not able to bee felt, not worthy to bee fear'd: thus my life what is it but a larger, though leſſe printed, leſſe ſtudied commentary on their broader text; and doth but deſcant their blunter, harſher plaineſong into more variety of abuſe? O let my obedience henceforth (Lord) and awfull reverence to thy kingdome, ſpeake the power, the maieſty, the terror of its *everlaſting*

Act 9.4.

Lasting Scepter: at least, if the obedience of blessed *Angells*, and reuerence of *crowned Saints* out-strip mee in magnifying it's *power* in glorifying it's *Maiestie*, yet let not the faith of damned *deuils out tremble* me at it's terrour, for euen *they beleeue it, and tremble* at it, and *confesse it* as well their *torment* as terrour, *art thou come to torment vs before the time?* Thy Scepter (O Lord) wherewith thou gouern'st in this thy Kingdome of grace, *David* tells mee 'tis *thy word, thy word of meekenesse, righteousnesse and truth, whereby thy right hand doth terrible things*: and so, thou hast not onely by those strongest of thy creatures,

Rev. 5.

Iam. 2. 19.

Luk. 4.

Psal 45. 5.

deuils, taught mee to tremble at it, but even by the weakeſt of them how to reſiſt thoſe ſtrongeſt ones; the little Frogge (ſay naturaliſts) when 'tis to encounter her enemie the water ſerpent, armes her ſelfe with what they here giue thee for a Scepter, a Reed athwart her mouth, leſt the bigger ſerpent ſhould ſwallow her downe quick: ſo let mee ever Lord againſt that *old ſerpent*, that *Leviathan, that takes his paſtime in the waters*; arme both my mouth, and heart, with thy true Scepter, that holy reed of thy word, alwayes encountring him, and his temptations, with that thine owne tryed weapon 'gainſt him,

Pſa. 104. 26.

Math. 4.

him, a *scriptum est*, so he shall never be able either to swallow mee into that bottomlesse gulph of despaire, or to throw mee downe from that slippery *pinnacle* of presumption.

X.

Luk.23.18. *Hee is reiected, and* Barrabas *released.*

WHither will not malice transport them? how farre beyond, not the bounds of charity, of piety, of pitty onely, but of reason too? what more vnreasonable disproportion'd peruersenesse? then to giue life to him who gaue others *death*, *Barrabas*, a *murtherer*, and to him death who gaue others life, Iesus a Sauiour, one that could not onely (as they had often seene) restore such a life as *Barrabas* could take away; but that came to giue such a life, as no *Barrabas*, no,

Luk.23.19.

no, not that old seditious *murtherer from the beginning*, could any way imprach, life eternall; nay, one that would haue giuen it them, *how often?* had they found as well hands of Faith to haue applyed his bloud, as of cruelty to haue spilt it; had preiudice but giuen them leaue to haue compar'd these two obiects of their choyce, malice it selfe could not so haue err'd; our Sauiour could not haue a better foyle to haue re-enforc'd his luster: *Barrabas a murtherer of the liuing; Iesus a raiser of the dead, Barrabas a seditious tumult rayser, Iesus a loyall tribute payer, Barrabas* a bloudy reuenger, Iesus a Patient, though

Io.8.44

Mat.23.37.

now what with ſweating,
bleeding, bufferting, faſting,
watching, ſcourging, crow-
ning, almoſt a bloudleſſe
Redeemer; *Barrabas* wound-
ded, hee healed, *Barrabas*
ſtole, hee gaue: *light and*
darkneſſe haue not leſſe *fel-*
lowſhip, *Christ and Belial* no
2 Cor. 6. 15. greater *diſcord*, heauen and
earth are not ſo wide as
Ier. 15. 19. here *Vox populi* and *Vox Dei*,
the mouth of God (ſayes
the Prophet) is that which
ſeparates betweene the precious
and the vile; but here the
mouth of the people doth
not onely not ſeparate, but
preferres the vile to the pre-
cious, the Author of ſedi-
tion, to the *Prince of peace*, a
murderous mutiner, to a
mercifull Maker, a ſonne of
Belial,

Belial, to the ſonne of God. Heere (indeede) how well might he complaine that he was made *a worme and no man*, a degree belowe the worſt, the ſcumme of men, *Barrabas*. Enuie, how ill a Iudge is it, though ſo good a ſpy? how blind in choiſe, though ſo quick-ſighted in diſcouery? *Barrabas* the ſhame, the reproach of mankind, (as his name imports, and his nature too well applyes) is preferred to Ieſus, *The glory of his people Iſrael, the light of the Gentiles, the holy one of God*, one that iuſtly *thought it no robbery to make himſelfe equal with God*, and yet they make him equal with *robbers*, nay worſe then this the worſt of them,

Pſa.22.6.

Luk 2.32.

Phil.2.6.

a *Murtherer* and *Robber too*, *release vnto vs Barrabas*. Here is the full impletion of that prophetike parable of *Iotham*, *the trees of the Forest*, have here *chosen the bramble, and refus'd the vine*, Here, is that *chiefe corner stone reiected by the foolish builders*, here 'tis (if we take the exposition of some) that (as our Saviour speakes himselfe of them) *they straine at the gnat, and swallow the Cammell*; the gnat bites with a kind of buzzing, a fit embleme of the mutiner, who vsually stings by buzzing factious fancies, and big sounding hopes into discontented eares: yet, is this gnat *Barrabas* thus nicely strain'd

Iud.9.14.

Io.15.1.

Psa 118.22.

at,

at, spar'd, *release vnto vs Barrabat*: whereas the Camell willingly kneeles downe to take on his burden, as fit an emblem of our Saviour, who willingly *humbled himselfe*, and stoop'd to the burden of our sinnes: yet him, how greedily into those *open Sepulchers* (as the Psalmist speakes) *of their throats* doe they swallow and devoure? *crucify him, crucify him.* And yet even in this too, had our redemption, how full a correspondence to our ruine? *Adam* had at first in Paradice preferd that old mutinous *Murderer* the devill, even to God himselfe: *eat and yee shall die*, (saies God) *eat and yee shall not die* (saies the Serpent)

Phil 2.8.

Psa. 5. 10.

Gen. 3.

but be like Gods, &c. Adam refuses God, and chuses him to trust to, and therefore will our Saviour to expiate so misnaluing a reiection, once againe bee weighed with *a seditious Mistherer*, and in their false scales of preiudice and malice found too light; *release vnto vs Barrabas, and crucifie Iesus:* nay, but 'tis not so well neither, the Iewes had a custome, what they held execrable not to name it; grounded 'tis like) on that of the Psalmist, *I will not make mention of their names within my lips:* that (as the Wise man speakes) *the name of the wicked may rot*, and so nothing more speakes their spight, then that

Psa. 16. 5.

Prov. 10 7.

that they vouchsafe not to speake his name, for if wee marke the text, they doe not onely not chuse him, but not name him: 'tis not not *Iesus*, but *Barrabas*, but *not him, but Barrabas*, and *crucify him*, as if they meant first to murther his name, and then his person so after his death too, how maliciously, how disdainefully, doe they strive, if possible, to bury his name together with his body. *Sir*, (say they) *wee remember that, that deceiver, while hee was yet alive, said &c.* Not *Iesus*, but *that deceiver*, as if neither himselfe, nor his name were worthy breath, either his owne, or theirs; as if his name were

Luk. 23. 18. 21.

Mat. 27. 63.

some

ſome magike ſpell, and might coniure vp yet more
Pſa.5.10. deuils in thoſe *open Sepulchers, their throats*: that malice that hates the name of an enemy, bewraies at once both folly and fury. But why? may wee not ſay
Luk.23.22. (with *Pilate*) *what euill hath hee done?* what euill? alas, may wee not better aske (with himſelfe) *for which of his good deeds is it that they thus maligne him?* was it for that there is *no name vnder Heaven, by which they can be ſaued*, that there is no name on earth, that they ſo much hated? ſo much that they hated to name it: *anger is*
Prov.27.4. *cruell, and wrath is raging, but who can ſtand before enuy?* enuy and innocence (as very

ry enemies as they are) how frequently doe they meet? even at first in Paradice, the devill was never more enuious, then when *Adam* was *most innocent*; enuy 'tis the Canker-worme in vertues garden, that feeds ever on the faireſt flowers, the ripeſt fruits it yeelds: herefore is God ſaid (in Scripture) of all other ſins, moſt to reſiſt and fight againſt thoſe two, Pride, and Enuy, becauſe they of all the reſt moſt ſtrive to reſiſt him; croſſing his bleſſings, miracles, bringing (how averſly to his wont) *darkeneſſe* out of *light*, turning *wine* into *water*, into gall; 'tis the devils laſt fling at grace;

grace; where (as in our Saviours temptation on the
Mat.4 6. Pinnacle) hee cannot hinder it, either to make others enuious, or a mans ſelfe proud on't: of all other ſinnes, Enuy and Pride feed moſt what on the beſt, and yet ſtill fare the worſt: and, as how ſpightfully, ſo how fondly too, how reachleſly (with that angry Emperour, wanton'd by his power and greatnes into an imagin'd deity) doe they herein but caſt nets in to the Sea, to catch *Neptune*, and ſhoote arrowes into the aire, to wound the ſun with? in thus maliciouſly not vouchſafing to give him a-
Phil.2.9 10 ny name, to whom *God hath given a name above all names*, in

in bending thus their tongues againſt that name, *at which* (ſpight of their teeth) theirs, and *every knee at well in heaven as earth, muſt bend and ſtoope.*

But O my bleſſed Saviour, art not thou that *Lion of the tribe of Iudah?* how frowardly doe they hire then *peruert the iudgement of the Wiſe?* Better (ſaies *Solomon*) *is a liuing dogge then a dead Lion:* better ſay they, is a dead dogge, *dead in treſpaſſes and ſinnes* dead in law too, then the *ever-liuing Lion of the tribe of Iudah. Releaſe vnto vs Barrabas &c.* And yet (Lord) how mercifully doſt thou *gather grapes* from their sharpeſt *thornes?* how miraculouſly doſt

Rev. 5. 5.

Epheſ. 2. 1.

doſt thou ſtill *turne* not their *water*, but their worſt of gall, to mee into the *wine* of gladneſſe? two notorious malefactors, (to the comfort of all however grievous, if grieved ſinners) didſt thou by thine owne death free from theirs; this ſeditious Murtherer here, and that other theefe vpon the Croſſe: the one from the death of his body, the other from the death of his ſoule; both, to aſſure mee, that 'tis no other then thy death, that can free mee from that death, which is of both body, and ſoule. Redemption is ever moſt proper in relation to captivity; how early then, how fully doſt thou

Ioa.

thou appeare a Redeemer (Lord) that euen now, thus long before thy death, hast redeemed this captive wretch, both from death, and durance? not as *Barrabas* is not redeem'd from death onely, but from Prison too; so neither let mee ever thinke, that thou wilt redeeme me from my soules death, vnlesse thou first redeeme my soule, and set it free from sinnes bondage; those two *powers, of sinne and darkenesse*; that of damnation, and the other of dominion, are ioynt and inseparable; and where thou redeemest not from both, thou dost from neither. But (O Lord) to draw yet neerer home,

have

have I never with theſe thy Murderers prefer'd *Barrabas* before thee? alas yes, every wilfull act of ſinne, is no other then a ſedition, a mutiny againſt the common wealth of my ſoules *Iſrael*, and another *Iudas Galilæus, that denies the tribute* of obedience to thee, the truely *high and mighty Ceſar*; as often then, as I have liſtned to that *old mutinous Murderer*, in his ſeditious temptations and neglected thy commands, ſo often have I choſen *Barrabas* and reiected thee; ſo that I ſtand doubly guilty, not onely of ſedition againſt thee with *Barrabas*; but of reiection of thee with theſe thy Murderers, how

Act. 5 37.

Io. 8. 44.

how often haſt thou beene, as thou art here to theſe diſdainefull Iewes offred me, and that by thine owne ſelfe, in thy word, thy Sacraments, and good motions of thy ſpirit, and that not (as here by *Pilate* vnto them) *to bee releas'd*, but to bee bound for my releaſe? *come vnto mee all yee that are heavy laden, and I will releaſe you.* And what hath my carelesse neglect of thoſe thy free and many offers, but anſwered (with *Pilate* here) (as if I knew not what thou were good for) *what ſhall I doe with Ieſus that is called Chriſt?* If not worſe (with thoſe devils in the Goſpell,) *what have I to doe with thee? Ieſus thou Sonne of*

of God? nay have not many times the ſecret grudgings of my reluctant ſoule, accounted thoſe thy gracious offers of ſpeedy repentance, but *a comming* (as thoſe devils ſpeake there) *to torment mee before the time?* before the time of my owne vnſetled ſtring, age, or ſickneſſe, or ſome other ſurfet of the world? But (O Lord) *Pilate* here offred thee but thrice; how much more liberall art thou of thy ſelfe; *how often would ſt thou have gathered mee vnder thy wings, as a hen her chickens?* And yet, *I would not*; nay, thou ſtill offer'ſt thy ſelfe, and cryeſt *why will yee die, come vnto me; returne, returne:* (O Lord) as thou doſt

Mat. 23 37.

doſt mee the grace ſo freely to offer thy ſelfe to mee, ſo give mee the grace, as faithfully to receive thee; otherwiſe, if thou give mee not both heart to chuſe thee, and hand to take thee, thy many offers will bee but to my greater coſt, to inhaſe the price of Hell.

XI. Hee

XI.

Hee is condemned by Pilate.

Luk.23. 22.

Hitherto malice hath given the aſſault alone, but finding her ſharpeſt *firyeſt darts* (as in that paſſage of his *aconſation*) repell'd, though not abated by the better temper of his proofed innocence, here ſhee begins to backe her ſelfe with a colourable overture of iuſtice in his condemnation; *Pilate* is therefore threaten'd into a ſentence, and muſt condemne either our Saviour, or himſelfe of enmity gainſt *Cæſar*; *he that makes himſelfe a King* (ſay they) *as this man doth, is an ene-*

Epheſ.6. 16.

enemie to Cæſar, and if thou let him goe, thou art not Cæſars friend. *Pilate* is afraid of either, and would faine ſpare both, & ſo condemns both, and of both, chuſing rather to ſpare himſelfe then our Sauiour, condemnes himſelf more then our Saviour; *he knew they had deliuered him* to his triall *out of enuie* ('twas his owne confeſſion) and yet hee deliuers him back to his execution out of feare, and ſo, the iuſt pronunciation of his innocence more condemnes *Pilats* ſentence of guile, then the vniuſt pronunciation of that ſentence doth our Saviour of guilt; innocence ever either abſolues the priſoner, or condemnes the Iudge; *take* Mat. 27. 18.

Ioh 19.6. Luk.23.14.

take him and crucifie him, and yet *I find no fault in the man*, turnes the point of *Pilates* tongue into his owne bosome, and makes the bench the barre; thus as there needed no further confutation of his accusation, then the witnesses owne contrariety, so there needs no further condemnation of his condemnation, then the Iudges owne confession. Innocence as she is still her owne rule, so mostly is shee her enemies rack, and many times ouer-rules and winds them vp into a confession of the truth, though of their owne falshood; such an awfull hand of terrour, and command holds shee even over her enemies, that who

is

is not her seruant, is her slaue, where shee enflames not the heart with affection, yet there shee enforces the tongue by a secret instigation, either to confesse her trueth, as here, or to confute it's owne falshood, as in his accusation. Not doth *Pilat* more condemne then anon execute himselfe, how is he shortly after crucified, and torne asunder (*Actæon*-like by his owne Curres) feares, and doubts, and iealousies are no other to the guilty, o this *wifes dreame*, and our *Sauiours confession* on the one side, on the other side the peoples wilfull violence, and *Cæsars* threatned *enmity*, these after they haue first startled him

Mat. 27. 19.

As his story in *Eusebius* more fully relates.

into diſtraction, how doe they at length (as the Pſalmiſt ſpeakes of ſinne) *hunt him into deſtruction*. He feares to condemne him being ſo innocent, and yet dares not abſolue him being ſo enuied, ſo full of feares, and ſnares, and ſtraights, are the by-wayes of corruption,

Pſa. 11. 7. *vpon the wicked God ſhall rayne ſnares* (ſayes *Dauid*) ſo ſure is he that with *Pilate* is vniuſtly *willing to contens the people*,

Mar. 15. 15. to ſell the bleſſing of an inward peace, but for a blaſt of outward fauour, and certainely of the two, conſcience is a worſe enemie then *Ceſar*, it hath more racks and tortures then *Diocleſian*, how great a couple of hells doth guilt at once kindle

kindle in her owne little heart, *shame* and *horrour*, and how inextinguishable are both their flames? 'tis not all *Pilat's water*, that can alay the least sparke of either, so true is that of *Solomon*, *it is a fearefull thing when sinne is condemned by her owne testimonie, and a conscience that is touch'd, ever fore-casts cruell things.* And now (alas) what can a little water, what can *Iordans* flouds, what can *riuers of wine and oyle* doe towards the washing of those his stayned hands, that *had power to release* innocence and did not? or the cooling of that tongue, or heart that *confessed*, and yet *condemn'd* it? that pronounc'd at once both his innocence of life,

Mat. 27. 24.

Wis. 17 10.

Ioh. 19. 10.

Ioh. 19. 6.

and sentence of death? how trayterous to it selfe as well as timorous in it selfe is guilt? especially that of hypocrisie, how wretchlesly doth it most-what ouer-reach, deceiue it selfe? and that with what poore, empty ouertures, and slight colours of piety? how doth *Pilate* here striue to shut his owne eyes, that they may not see his owne heart? and 'gainst his owne forc'd *confession* to thinke it cleane together with his *washed hands*, hee *knew they had deliuered him of enuie*, hee confesses *he found no fault in the man*, hee tells him *he had power to crucifie or release him*, and yet how fondly would he faine to wash away all the guilt

Mat. 27. 18.
Luk. 23. 14.

of

of this so vniust a sentence, the satisfaction of their bloud-thirsty envy, the suppression and abuse of his own both confessed knowledge of our Saviours innocence, and boasted power of his deseru'd deliverance, with a little water on his hands? Thus God *makes foolish the devises of the wicked, and takes them in their owne craftinesse* (sayes *Iob*) and therein vsually too, holds not onely a proportion of degree, but of kinde too, betweene the sinne and punishment: the hypocrite in the end deceives not so much the world as himself, and at last to punish both, the world's and this his self deceit, God leaues him to

Iob 5.13.

thinke that hee can deceive him too; his last plea (wee see) is, *hast thou not taught in our streets; and have wee not in thy name done miracles, and cast out devils? open Lord, open*, as if hee thought hee could by such kind of outward formalities of religion flatter himselfe into Heaven, and blind God and man alike; no, water on the hands of *Pilate*, or the feet of *Iudas* either, though by the hands of our Saviour himselfe, while their hearts are foule, doth not so much wash, as staine: the hand without the heart in devotion, 'tis but an Altar without a Sacrifice, or but a Sacrifice without fire: like that of *Baals Priests*, it

Mat. 15.

1. King. 18.

plucks

plucks not downe from Heaven the *fire of acceptance*, but as that of *Nadab* and *Abihu*, the *fire of vengeance*. Lev. 10.

And what other are those popish Pilatish washings and sprincklings in the Church of *Rome*? if not hence, whence elsewhere can they take their warrant? how directly doe they (with *Pilate* here) when they have *crucified to themselues the Lord of glory, and put him to an open shame*: Heb. 6.

nay, not onely (with *Pilate*) condemned him, but condemned his suffrings too, as insufficient without the mixture of their owne merit; but (with him) wash, and absolue themselues, *I am free &c.* Alas no, Mat. 27. 24.

every sinne is *guilty* of this his *innocent blood*, and cannot(with *Pilate*) spare it selfe, but by condemning him; nor is this blood of his, though in it selfe, the most innocent that ever was, yet where it staines the
Heb.10.29. *most guilty* too, though where 'tis spred by the hand of faith, it *speake better things*
Heb.12.24 *then that of Abell*; yet where 'tis spilt by the hand of contumely, it both cryes lowder, and staines deeper: 'tis not the *waters of Damascus*, or *Iordan*, either
2.King.5. that can wash away this *leprosie*; no, both impunishment and pardon; *blood*
Hos.4.2. *cryes for blood, without blood there is no remission*, nothing can wash away the guilt of this

this blood, but the merit of the same, without which, notwithstanding, all his washing, it stucke still on *Pilates* imbrued hands, nor stai'd it there neither; but how fearefully did it eat yet deeper into his iron bowels? out of which, shortly after falling into a strangely tormenting sicknesse, hee never gave over vomiting blood, vntill hee therewith vomited vp life and soule and all, and that by selfe done violence, as *Eusebius* reports his death, *blood touches blood*, saies *Hosea*, which if it be not in remission, 'tis sure to be in revenge; and indeed how iustly, how proportionably doth he loose, what he had

Heb 9. 22.

4. 2.

so vniustly spilt? blood, how worthily did hee feele what hee did so cowardly feare? death, and that more from his tyrant master, then his almighty Maker; nay, Mar. 15. 15. that *willing to content* his owne slaves, was content to condemne his owne God: how well did those bowels of his deserue torments of their owne; that were not mov'd with all those of our Saviours? how iustly did they vomit forth blood, that had vomited forth so vniust, so bloody a sentence? how deseruedly doe those hands spil their owne blood, that had not spar'd their Makers? It is the iustice of divine iustice, that her iudgements

ments shall not onely punish, but vpbraid the sinne: if *Iudas* and *Pilate* loose their compassion, they shall *loose their bowels too.* And yet how boldly dares hee say, *I am free from the blood of this iust man, see you to it*; *God made man vpright* (saith *Solomon*) *but hee hath sought out many inuentions*, how many to hide the staines, to shift the guilt of his sins: sinne hath many friends, but few owners, many followers, but 'tis in a gentleman-like fashion, they'l loath to weare her livery, as that Emperour was wont to say, hee loved the treason, but hated the Traitor; so many love the sinne, but all hate to be, or at least to bee

Act. 1. 18.

Mat. 27. 24.

bee thought the Sinner; is *Adam* call'd to account, *hast thou eaten?* the sinne is shuff'ld from his hand to the womans, to Gods, *the*
Gen.3.12. *woman that thou gavest mee, gave mee of the tree and I did eat.* Is *Saul* challengd for *sparing, where God would stay*; the fault is become piety, and laid as a Sacrifice on the Altar? *I saved the fattest for a Sacrifice*, or if it will not stay there, on the peo-
1.Sam.15. 15. ple. *I obey'd the people, and heard their voice.* Thus *Da-*
ver.20. *vid* hath slaine *Vriah*, and the *sword of Ammon*, and
2.Sam.11. *fortune of the warre* must beare the blame; thus *Solo-*
Prov.30. 20. *mons* harlot *hath wip'd her mouth*, and *'tis not shee*; *Pi-late* hath *wash'd his hands*,

and

and *hee is free*, and blind too, and *let them see to it*: desire it is the itch of the heart, and if not stopt, tis catching, and at length infects the braine too, what men eagerly desire, they easily beleeue: how easily doe indulgence and selfe-love claw desire into opinion; *the foole* would faine haue it, that there were no God, and at length he dares *say it in his heart*. *Pilate* would faine *bee free from blood*, and now the desires of his heart hath wash'd his hands, and his tongue hath wip'd them, *I am free*. But is this all, no, that which brands this his sentence on our Saviour with as much cruelty, as iniustice, is

Mat. 27. 24

Psa. 14. 1.

is that (as Saint *Luke* relates it) his condemnation 'tis a delive y, but how? 'tis not to his owne, but to his enemies liberty, to the boundlesse bonds, and all the possible tortures of their owne wils, and wishes; *hee delivered Iesus to their will.* Luk.23.25 A condemnation but to a limitted death; how much pitie had it beene to such a delivery? what so vniust, so vnreasonable a sentence, so insufferable, so insaciable a torture, as to throw innocence it selfe on so relentlesse a Racke, so endlesse a wheele, as the will of malice? to such a wilfull abandoning him to all the misery that malice could inuent, or cruelty inflict; what tor-

ment

ment had not beene a lenatiue and recreation? *Daniels* Lions den, the childrens seven-foldly heated furnace, *Esay's* wooden saw, *Israels* fiery Serpents, *Egypts* ten plagues, the Spanish inquisition, the Romish purgatory, are all as farre short in torture, as the last of them in truth, to this rabid hell of their malicious will; *give mee not over to the will of my aduersaries*, 'tis the prayer of *David*: had hee had as many lives, as limbs, and as many limbs as hairs, such was the rancor of their wils against him, as questionlesse, they would not have spar'd one of those liues from death, not one of those limbs from torture, their

Psa. 27. 14.

their malice (wee ſee) ſurviv'd both his torture, and his life too; after all ſenſe of torture, they *pierc'd him with the Speare*, and againe after his death and buriall too, how maliciouſly doe they *ſuborne falſe witneſſes, to ſweare* the falſhood of his reſurrection? ſo envious were they even againſt that his ſecond life too, that if poſſible, they will put to death, to the death of ſuppreſſion, and vnbeleefe, his power, as wel as perſon, and according to that their *doubled crucifige*; crucifie, as his humanity by tortures, ſo his divinity by ſlanders; 'twas *out of envy* and ill will, that they had firſt *deliver'd him*: ſo much *Pilate* himſelfe

Ioh. 19 34.

Mat. 28 12.

Luk. 23 21.

Mat. 27. 18

selfe confesses; and shall that ill will of theirs, that was then his Pursivant, bee now his iudge? Accuser and Executioner too? how peruersly doth this sentence on him inuert that his owne petition? instead of *his will bee done by them*; here 'tis, *their wils be done* on him; which in how vnanimous a conspiracy, as well as emulous contention, they were bent against him; the Evangelist insinuates in calling it *their will*, not wils. But O my blessed Lord and Saviour, thou that art *the Iudge, both of quicke and dead*, and that not onely of men, but of *gods too*, and that not onely of such, as thou *call'st gods*, Kings, but of

Luk.23. 23.

Act.10.42 Ioh.5 27. Ro.14.9. Psa.82.1. 6.

of ſuch as men call gods, idols, that *even on thoſe gods of the nations didſt execute iudgement*; thou *King of Kings, God of gods, and Iudge of Iudges, all whoſe wayes are iudgement and truth*; and all whoſe iudgements, as they are impartiall as the truth, ſo they are *as vnſearchable as the deepe*, as irrevocable as time, and as irreſiſtible as death: was it not enough for thee (Lord) to come downe from thy *throne* of *maieſty*, *Heaven*, to thy *foot ſtoole* of miſery, earth? But wilt thus come downe from thy ſeat of iudgement too, to the barre of condemnation? true (Lord) thou thy ſelfe had'ſt ſaid it, that thou *cam'ſt not now into the*

Deut 32.4.

Ro.11.33.

Pſa.36.6.

Eſa.66.1.

the world to iudge, but to ſaue it. But, was it not abaſement, not loſſe enough to haue ſaued the world by, for thee, *who art not contain'd by the Heauen of Heauens,* to haue beene contain'd in ſo narrow a corner of earth, *the wombe*; ſo deſpicuous a corner, *the manger?* wilt thou not onely be ſo contain'd, but contemn'd too, and that by wormes of earth, men, but that thou wilt bee thus condemn'd too, and that by the corrupt *powers* of hell and *darkeneſſe?* *Be it ſo* (Lord) *for ſo it becometh thee to fulfill all righteouſneſſe, thus it becometh the Sonne of man to ſuffer.* The ſame ſtreight, that *Pilates* power, and the peo-

Io. 12 47.

Io 13.

peoples fury had brought him in, into the same (Lord) had thy decree, and my desert brought thee, to bee condemn'd, or to condemne; *Ionah*, or the whole ship must sinke, *one man must die for the people*, or all must perish. Thou (Lord) must either bee condemned by man, or all mankind by thee, in which so farre art thou from sparing thy selfe according either to this Presidents president, or *Peters* prayer) that, to spare mee thou didst afford not onely the patience, but the power too, to thine owne condemnation: *Pilate* could have had *no power, if not from above*; let their malice then, and my sinnes have the

Ioh. 11. 50.

Ioh. 19. 11.

the shame of the fact; 'tis onely thy power and mercy that shall ever have the glory of the fruit of this thy condemnation; 'twas thy power onely that could give thee vp *into the power of Pilate*, thy will that could deliver thee vp *vnto the will of the people*: how well then mightest thou say, that *thou gavest thy selfe a ransome for our sinnes*, thine onely was the gift, theirs (if not more mine) the guilt; 'twas thou that gavest thy selfe, *Pilate* gave but the sentence: when I was first (Lord) in *Adam*, left to mine owne power, and will; how soone did that will betray mee, that power deliver mee vp into the power, and will of mine ene-

Esay 53. 10,

Gal 1 4.

enemies? how proportionately therefore to expiate that my traiterous ſelfe-delivery, doth thine owne power and will, thus deliver thee vp into the power, and will of theſe enemies of thine? and ſo thy *power bee ſhewne*, thy *will bee done* in my redemption; how well art thou content to have their power and will ſhewen, and done in thy condemnation? however (Lord) though I have often condemn'd thee with *Pilate*; every, the leaſt of my ſinnes gives the ſame ſentence on thee, *take him and crucify him*: yet let me not either by truſting to mine owne, or deſpairing of thine, condemne both thee

thee, and thy merits too, the one, as worthy of death, th'other, as vnworthy of life, though for the vnworthiest Sinner; so, I shall condemne (Lord) both thee and my selfe too, and *the last error will be worse then the first*: yet neither let mee (with *Pilate here*) too indulgently absolue mee, or on any outward formalities of hand-washing devotion say, *I am free*. *Felix* (I see Lord) may *tremble*, *Ahab* may *humble himselfe*, *Esau may weepe*, and that *for a blessing*, *Balaam* may wish well, *to die the death of the righteous*, *Herod* may *heare* Iohn *gladly*, *and doe many things conformably*, Iudas *may sorrow*, and *restore*, *Ma-*

Mat. 27. 64.

Act 24. 26. 1. King. 21. 27. Heb 12. 17. Numb. 23. 10.

Mar. 6 20.

Mat. 27 32.

gus

Act.8.13. *gus* may *beleeue*, and heare, *Pilate* may *waſh* and *confeſſe thine innocence*, and yet all ſtill *in the gall of bitterneſſe*, and *bloud of iniquitie*, all may notwithſtanding ſay with *thoſe devils*, that doe *beleeue and tremble, and know thee who thou art*; *what have wee to doe with thee*: I ſee, Lord, the *ſtony ground* may *heare the word with ioy*, and *forewardneſſe*; I ſee there may bee an *enlightning*, a kind of *partaking of the holy Ghoſt*, *a taſting of the heavenly gift, of the good word of God, and of the powers of the world to come*; and yet all ſhort of true repentance. O let me not ſet that *high price of my calling in thee*, on thoſe deceitfull termes, that moſt

Mat 27.24

Iam.2 19.

Mar 5.7.

Luk.8 13.

Heb. 6 4.5. 6.

most men doe, a bare profession; an empty title of Christianity, on those slight overtures, those halting halues, those easie coole mediocrities, and indifferences in religion; let mee not thinke any degree of zeale too much to attempt, any enough to haue attain'd, let mee not say with that rich *foole*; *soule, here take thine ease, thou hast enough*: Let mee not say with *Iudas*, of any cost or paines in thy seruice, *whitherto tends this waste*; but with those hearty conuerts let mee ever say, *what yet shall I doe to bee saued*, herein let mee ever thinke mediocrity the worst pollicy, content the worst penury,

Luk 12 19

Mar.14.4.

Act 2.37.
Act. 16.30.

ever accounting that there is no health to that ſpirituall dropſie, continually *to thirſt after righteouſneſſe, always to pant after thee, as the Hart after the riuers of water*, no wealth, to that ſpirituall pouerty of being ſtill *poore in ſpirit*: let mee neuer (with *Pilate*) thinke that *I am free* from ſinne, vnleſſe I vſe that *power I haue*, all that I either am, or haue, or can, againſt it.

Mat. 5. 6. Pſa. 42. 1.

Mat. 5. 3.

Mat. 27. 24. Ioh. 19. 10.

XII. *Hee*

XII.

Hee beares his Crosse.

Ioh. 19.17.

HOw mischievously provident is malice? how carefull not to faile of some one or other engine of torture, for every limbe of innocence? *thornes* for his head, *spittle* for his face, *blasphemies* for his eares, *blindfoldings* for his eyes, *nailes* for his hands, a *whip* for his backe, and here a *Crosse* for his shoulders; and this, as if shall more then one where, so it shall more then one way torment him; before it shall beare him, hee shall beare it; and so (*Iewish-like*) hee shall cary with him the instrument

of his owne death; thus will they make good, that their doubled *crucifige, crucifige*, it shall first crucifie him as a burden, then as a Crosse. Thus will they antidate his sentence on him, and crucifie him before he comes to his execution: and so his execution shall bee a pressing, and a hanging too, before hee shall be hung on it; hee shall bee presst vnder it; 'tis not enough, that it torment him as a malefactor, vnlesse it load him as a Beast too, that the grieuous heavy Crosse might at once both crush in the thornes into his harrowed head, and thrust out too the bruised blood out of his furrowed backe, for

Luk. 23. 21.

with

with their whips (as hee complaines) they had *plowed upon his backe, and made long furrowes.* But (alas) how infinitly yet more heavy (beyond its owne weight) must this his Crosse be to him, when on it hung, all those swarmes of our heavier sinnes, a burden under which (if sensible) the Crosse it selfe could not but have groan'd, and split asunder: yet, even in this passage too, had that *vaile over their hearts* but given them leave to have look'd backe into their Prophet *Esay*, how easily, how fully might they have seene their malicious fingers herein too pointed out by prophesie? *and the king-*

Psa. 129.3.

2.Cor. 3.15

dome (saies hee) *shall be upon his shoulder*; what is this kingdome, but his Crosse, the standart, and Scepter of this his militant kingdome of grace, and *the key* too (as the same Prophet elsewhere cals it) of that his triumphant kingdome of glory, the Crosse is now become a kingdome, so much hath this Kingly bearer ennobled it, that of the wonted infamy and curse of theeues, 'tis now become the ensigne, and glory of Emperours; how different a kingdome from that of the Popes? there the kingdome cattes the King vpon their shoulders, here the *King vpon his shoulder carries the kingdome*: nor is it said

Esa. 22.22.

vp-

vpon his ſhoulders, but ſhoulder, (as ſome obſerue the text) twas the left ſhoulder, his humanity that beares it, that other, his divinity, 'twas *eternally begotten* to beare rule, but never borne to beare burden. But, (alas) what with ſcourging, crowning, buffeting, watching, faſting, they haue ſcarce left him ſo much blood or ſtrength as to carry himſelfe, and muſt hee yet beare this his heavy Croſſe too? yes, till hee faint, and ſincke; and longer did they not feare ſo, to looſe the hoped tortures of their nailes, gall &c. Which to prevent, *they conſtraine* (ſaies the text) *on Simon, a Cyrenean to beare his Croſſe*

Mar. 15. 21

after him, not any way (queſtionleſſe) to eaſe, but by ſome intermiſsion or aſſiſtance to enable him to yet further tortures; vnleſſe we thinke, they vſed this helpe of *Simons*, to haſten him to his execution, leſt *Pilate* might chance, either to revoke his ſentence, or to change his death; but whether ſo, or otherwiſe to ſpinne out and wire-draw his tortures: how truely doe they here againe *ſwallow the Cammell*, and *ſtraine at the gnat*: the Croſſe was a heathen, a Romane death, and ſo one of their *abominations*; they may not (forſooth) touch therefore this tree of infamy, but to *touch the Lords anoin-*

anointed, to *crucifie the Lord of glory*, they make no scruple of at all; therefore is it that they here compell this *Cyrenian*, not out of any lazinesse of their owne, or pittie towards him, but only of a superstitious feare to profane, and vnhallow themselues with, but the touch of a gentilish Crosse; nor is it without great mysterie, that'tis *Simon*, a Gentile, on whom this burden lights; here, wee have the last figure of the Iewes reiection, and the Gentiles intertainement, as to the burden, so to the blessing of the Crosse; here, *Manasseh* hath againe *lost the birth-right*, *Esau* both *birth-right* and *blessing*, and youn-

Psa. 105. 15.
Heb 6.6.
Mar. 15. 21
Gen. 48. 14.
Gen. 27 27.

ger *Iacob*, the Gentile Church hath gotten the *birth-right* to this *kingdome*, the *bleſſing* of this *Croſſe*; and iuſtly doth hee here caſt them off, that had firſt caſt him out; hee imparts not his Croſſe to this Gentile *Simon*, vntill the Iewes had firſt *thruſt him out of their Synagogues*, and now *out of their Citie*. This burden of the Croſſe is caried part by *Simon*, part by our Saviour; for 'tis moſtly and beſt vnderſtood, that this word *after* in the text, implies not a ſucceſſion of time, but of place, that *Simon* did not at any time carry the whole Croſſe, but the hinder part of it *after our Saviour*, and ſo *Simon* as

Mar. 15.

Luk. 23. 26.

as hee beares his Crosse after him, so hee must needs follow his steps too; not let vs ever thinke to enioy the benefit of his passion, without that of his patterne too, to *take vp his Crosse*, vnlesse wee *follow him*, never to make him a Mediator for our sinnes, except we make him a Mirror to our lives, as wee have, *Come vnto me all that are heavy laden*; so wee have *Learne of mee too, for I am humble and meeke*, 'tis not so much sinne, as sinnes burden, or rather burdensomnesse, that makes the soule capable of Christs reliefe, *put yee on the Lord Iesus Christ*, (saies the Apostle) wee cannot doe it without both our hands, the

Mar. 10.21.

Rom. 13. 14.

the hand of love, as well as that of faith, by imitation of his vertues, as well as application of his merits; the truth of Christianity consists in being followers of him, of whom wee are worshippers; otherwise, if we thinke that a *Lord, Lord, wee know thee who thou art,* will serue the turne (as the deuils themselues can say) and worldlings thinke enough to doe; how well may wee say on as they doe there: *what have we to doe with thee, what felowship hath light with darkenesse,* the *light* of a lively faith, with the *darkenesse* of allowed sin, which is indeed the very *power of darkenesse, what have wee to doe with him,* if wee

Mark.5.7.

2. Cor.6. 15.

doe

doe not after him? whether wee follow *Simons* practiſe, or our Saviours precept, we may not think to *take vp his Croſſe*, and not *to follow him*. But O my bleſſed Saviour, howeuer this thy *accurſed* Croſſe ſo much did torture thee, both when thy burden, and when thy bearer; yet giue mee leaue a little (Lord) to dry mine eyes with the warmefull benefit of this thy burden, the bleſſing of this thy Croſſe, at leaſt with this *wand to take away the bitternesſe* of theſe *waters of Marah*, the deſpairefulnes and horrour of my teares; what tree in Paradice euer beare ſuch fruit? no, not that *of life*, that was (at beſt) but

Mat. 16. 24.

Exo. 15. 25.

Gen. 3. 22.

a preſeruative of life; but this reſtores it; though to the (Lord) it beare nothing but the *thornes* of ſhame, torture, death, yet to mee how plentifully did it beare the *grapes of gladneſſe*, the *Olives of peace*, the *Laurel of triumph?* to mee, what other haſt thou made it, then the *Arke* of *Noah*, to *ſaue* from the *deluge* of death; the *rod of Moſes*, to deliuer mee from the *Egypt* of ſinnes worſe *bondage*, and *make way* through the *red Sea* of all afflictions, to that *Canaan aboue*, that *flowes* with that better *milke*, and *hony*, innocence and happineſſe; that rod that fetches the *water of life* out of thee, the true *Rocke of my re-*

Gen 6.

Exo 4.

refuge, the *Iacobs Ladder* that ties earth and heaven together, and makes them tranſmeable, whereby the *Angels* become *miniſtring ſpirits for ſuch as ſhall be Heires of ſalvation?* what other is it but that *buckler* of thine. the true *Ioſhuah* lifted vp againſt ſpirituall *Nayim?* what but that *Sword of Saul*, and *Bow of Ionathan*, that *never returne empty*; what but that *wood of Iſaac*, which hee *caried on his ſhoulders for a ſelfe-ſacrifice*, both wood, and Altar to thee, that *one and all-ſufficient peace-offring* to thy father? what but that *key of the houſe of* David *to bee laid on his ſhoulder*, wherewith *thou openeſt, and no man ſhuts*, even the gates of

Pſa. 18. 1. Gen. 28.

Heb 1. 14.

2. Sam. 1. 22.

Eſa. 22. 22.

of Heaven it ſelfe? O let this *Arke* (Lord) preſerue mee, this *rod* correct mee, this *buckler* protect mee, this *wood inflame mee*, this *ſword* and *bowe* fight all my quarrells, this *ladder* convey mee to thee, this *key* open me the way. (O Lord) I am *but a ſtranger here*, and with *Simeon* out of my *Country*: Spare not here then (Lord) to *loade mee with thy croſſe*, I will not care how much I haue of the burthen of it, ſo withall I haue of the benefit, let mee not thinke to bee *thy Diſciple*, and not to *take vp thy croſſe*, or *to take vp thy croſſe* and not *to follow thee*: let mee (with *Simon*) neuer leaue treading in thy ſteppes, vntill

Pſa 39.14.

Mat. 16.24.

till I come to *Golgotha*, that *place of skulls*, the grave. Mat 27.33.

(* * *)

XIII. *The*

XIII.

The women follow him weeping.

Luk.33.27.

PIty, and of all other feminine pitty 'tis the poorest helplessest salve of misery: our Saviour to all these his sorrowes, and sufferings, his wrongs and wounds hath none but this, and this so farre from a salve, as 'tis one of his tenderest sores, *Daughters of Ierusalem weepe not for mee.* Luk.23.28 Some Schoole-men haue said it (I know not how warrantably) that the sorrow of his Passion was not so great, as the sorrow of his compassion, how ever, it

it cannot (questionlesse) but largely adde to, if not exceed it; where the sorrow is great, & the interests neere, (as betweene our Saviour and his Mother with these his other friends) society in sorrow doth not so much divide, as multiply, and mutually reflect it; wee see it in that the Apostle *Pauls* complaint, in a like but lighter case, *What doe yee thus a weeping* (sayes hee) *and a breaking my heart?* but, how great is still his love, how triumphant above his griefe? in the midst of all his misery hee forgets not mercie, his compassion breakes forth through the thicket of his Passion, all his sweat and bloud cannot, drowne

Act. 20.

drowne, all his wrongs and wounds cannot bury the remembrance of his friends. in the midſt of all their tortures and lowdeſt out-cries of contumely, of blaſphemie, hee can heare his following friends weeping behind him, and neglect all his own ſufferings, to comfort them, *Weepe not for me*; ſuch is his patience amidſt all his tortures, that it tortures his tormentours, ſuch his loue that it comforts his comforters, hee hath more compaſſion on the women that follow him weeping, then on his owne mangled ſelfe that reeles along fainting, bleeding even to, vnto death; hee feeles more the teares that drop from

from their eyes, then all the bloud that flowes from his owne veines; hee will not vouchsafe a word to *Pilat* that *adiures*, that *threatens* him, no, nor to *Herod* that *entreates*, that *soothes* him, and yet vnask'd how graciously *doth he turne about* his blessed bleeding *face* to the weeping women, affording them lookes and words too of compassion, of consolation, *Weepe not &c.* Hee respects then (wee see) teares more then words, the teares of silly women behind his backe; then the entreaties, the threats of Governours, of Kings at his face; yet did he not *turne his face* to them vntill *hee heard them weepe*; nor may we ever thinke to

Ioh. 19. 10.

Luk. 23. 8.

Ver 28.

Ver. 27.

see

ſee his face in glory, vnleſſe wee firſt bathe our owne in ſorrow; hee anſweres the *weeping women*, but not *queſtioning Herod*, and ſo, he is ever ready to anſweare our devotion, but not our curioſity. *Salomon* when hee dedicates the *Temple*, prayes thus; *Let thine eyes (O Lord) be open to the ſupplications of thy ſeruants*; and againe, when *Hezekiah* prayes in that his ſicknes, God (ſayes he) hee *heard his teares*; ſo here he heares, and turnes to theſe womens teares without words; what means it that God is ſaid thus to ſee our prayers, and to heare our teares? Doth he heare with eyes, and ſee with eares? No, but therefore

1. King 8. 52.

2. King. 20. 5.

fore 'tis he is ſaid to ſee our prayers, becauſe none prevaile with him, but ſuch as are (in ſome ſort) made viſible to his eyes by deedes, therfore to heare our teares, becauſe 'tis they that make the beſt muſick in his eares, and runne the beſt diviſion on our prayers; if God then doe thus heare beſt with his eyes, the beſt way for men to ſpeake, is, with their hands, to put our prayers vnder our hands in deeds, as well as put them vp with our tongues in words, to ſigne them, as well as ſignifie them; the *wicked* (ſaies *Solomon*) hee *walkes with a froward mouth*; let the godly then (his true Antipode) tread oppoſite

Prov. 6. 12.

to

to him, and *speake with towardly feet*, that is, turne all his prayers into paths, tread out every word of them into steps, so shall God see his prayers before he heare them, and (as by these women here) heare their teares before hee see them. 'tis *Solomons* owne Phrase, to *speake with the feet, and to teach with the fingers*: *Yee daughters of Ierusalem weepe not &c.* 'Twas a woman that had the first, if not the greatest share in the cause of this his death; and therefore women shall now have the least share in the execution. If a woman conuei'd to man, the *fruit of death*, a woman conueies to man, this *fruit of life too*: If the

i'id

wo

woman at first sin'd most, they're women too; that here weepe most for it: a woman first brought it on man the *fall*, and a woman first brings to men the *resurrection*. But O my blessed Saviour, thy actions (I meane not thy miraculous or meritorious, but morall ones) as well as thy commands are my instructions; and didst not thou thy selfe (Lord) *weepe for Lazarus*, and for *Ierusalem*, *all the people wept at the death of Moses*, *all the Church at Stephens*, *the women lamented the death of Dorcas*, that had *made them garments*; and *the daughters of Israel* (saies *David*) *weepe for Saul*, *who clothed you with scarlet*? how

Gen. 3. 12. Io. 20. 2.

Ioh 11. 35. Luk. 19. 41. Deut 34. 8. Act. 8. 2.

Act. 9. 39. 2. Sam. 1. 24.

much more (Lord) ſhould I weepe at the remembrance of thy death, who haſt woven for mee, and that out of thine owne blood and bowels, that *wedding garment of righteouſneſſe*, and clothed mee with that riches ſcarlet *dyed in the blood of the Lambe*. Didſt thou (Lord) ſo flow vnto mee, and in ſo many ſhoures of blood, in the Garden, the Hall, the Palace, the Poſt, on the way here, and on the Croſſe anon, and may I not drop a teare for all thoſe purple ſtreames of thine? *weepe not for mee*. Yes, (Lord) thou that here *look'ſt backe* on the women, becauſe they did *weepe*, didſt *looke backe on Peter*, be-

Mat.22 11.

Rev.7.14.

Luk.22. 28.

Luk.22. 61.

cause hee should *weepe*, and among those thy eight beatitudes, one is, *blessed are those that mourne*: no, Lord, thou dost not here forbid mee weeping, onely thou turnst the streame of my teares the right way, homeward, backe into mine owne bosome, pointing me to the true, both cause and subiect of all sorrow, my sinnes, the truest cause too of these thy sufferings; hadst thou suffred thus, vnwillingly, or for thy selfe, I might well have wept for thee; but 'twas for mee (Lord) and that how freely, how victoriously! I will leave then that weaker, womanish moodinesse of needlesse pitie to the out-

Mat. 5. 4.

ward ſenſe of thy happy triumphant paſſion to the ſweaty eyes of Monks and Friers, and ſpend my teares on the more inward cauſe of it, my ſinnes, and ſo they bee the ſubiect of my ſorrowes, bee my *head* (with *Ieremies*) a *Fountaine* of teares, my teares a *Sea* for thee to *drive* the *ſwine ſh heard* of my ſinnes into, to *drowne* them all in; ſo, (with *David*) bee my teares my *meat*, my *drink*, my lodging, *feede* mee with him, on *the bread of teares*, I *give mee plenteouſneſſe of teares to drinke*, *water my Couch with teares*; ſo let me (with *Hezekiah*) *turne to the wall and weepe*, to the onely wall, the bulwarke of my ſafety

Ier. 9. 1.

Mat. 8. 32.

2 King. 20. Pſa. 80. 5. Pſa 42. 3.

Pſa 6. 6.

2. King. 20. 2.

safety, and so, every teare shall bee a common shot to batter downe that *wall of partition, that is betweene vs*; 'tis *with her eye* (Lord) that thy Spouse doth *wound thee*, 'tis the *Sacrifice of a broken*, a bleeding *heart*, that *thou wilt not despise*. O let mee (with *Eliah*) then first steepe *this my Sacrifice in water*, the water of repentant teares, so, *the fire* of thy love shall not only accept my Sacrifice, but (as in that of his) *licke vp the water too*, dry vp my teares, and in the end turne (as at *Cana*) *my water into wine*, my drops of teares, into flouds of ioy. O *strike* then (Lord) as thou didst at *Rephidim*, this *rocke* of my heart with

Ephes. 2. 14.

Can. 4. 9.

Psa. 51. 17.

1 King. 18. 34.

Ioh. 2.

Exod. 17. Psa. 78. 17

the *rod* of true remorſe, that this *water may guſh out*: this is that *mobled poole of Bethſda*, wherein I muſt *plunge* my *cripled* ſoule, if ever I would have it ſound, theſe are thoſe *waters* wherein *thou breakeſt the heads of thoſe ſpirituall Dragons*: *Mans life* (in *Davids* computation) 'tis juſt ſo long as *Jeruſalems captivity in Babilon*, ſeventie yeares, and what other is it then a captivity? if not vnder the tyrany of ſinnes vtter bondage, yet at leaſt vnder the duraner, and reſtraint of many ſinfull frailties: while I live here then, what ſhould I doe but *ſit me downe by theſe waters* of ſorrow? as for my *hope* of mirth,

Io. 5. 2.

Pſa. 90. 10.

Pſa. 137. 1.

what

what ſhould I but *hang it vp*, vntill I come to *my Ieruſalem*, what ſhould I doe *a ſinging here in a ſtrange land*, and that too *before the victory*, before I have either *fought my fight*, or *finiſh'd my courſe*.

ver. 2.

ver. 6.

2. Tim. 4. 7.

XIIII.

The Souldiers divide, and cast lots for his garments.

Mat. 27. 35.

IOBS miseries were great, and many, and yet all how far short of these our Saviours? *Iobs shirt* (as he complaines) was *become as stiffe as the coller of his Coat*, it appeares then (however, his case were like that his case, his shirt, hard) yet that hee had both a shirt and Coat, to cloth him: our Saviour hath neither left him, vnlesse it bee that *of shame*, wherewith (as *David* speakes) *they clothed him as with a garment.* Iob *sate on the dunghill, scraping his sores with*

Iob 2. 8.

Psa. 35. 26.

with a potsheard; it appeares then however, his seat were none of the fauouriest, his salue none of the soveraign'st, yet that hee had a hand at liberty, and a potsheard at hand, somewhat to ease him; our Saviour in this his case-lesse case, hath neither hand, nor so much as pot-sheard; nay *his strength* (as *David* speaks) 'tis in selfe, *dried up like a pot-sheard, and brought into the very dust of death. Herod* and *Pilate*, they *cloath him* (indeed) but 'tis in iest; these *strip him*, but 'tis in earnest, all have one end, whether they cloth, or strip him, 'tis still to shame him; nor is it any abatement, that the garments

Iob. 2. 8.

Psa. 22. 15.

Luk. 23.

value might lighten the losse, how much it afflicted him to have his naked body so immodestly expos'd, to the rude contemptuous eyes of all beholders? let his owne complaint witnesse, *all the day long is my shame against mee, and the confusion of my face covers mee:* If hee complaine, *I was naked, and yee clothed mee not:* how much more may hee here complaine, I was clothed, and yee strip'd me naked; and yet to let vs see, how much more obduracy towards his poorer members here, afflicts, dispoils, robs him: then the worst cruelty towards his person, that finds him a severe Iudge, *I was naked &c.*

Psa. 44.16.

Mat. 25. 35.42.

and

and *therefore depart yee cursed*; when as this finds him an earnest Aduocate, *Father forgiue them*: *God gaue Adam clothes in Paradise*, and then how hath hee since abus'd, and alienated from their first institution, from *Couering of shame*, to the discouery of Pride, Shame, and Luxury: Man shall (here) herefore take away Gods owne cloth's, that by the losse of his, hee may expiate the vanity of ours? Nor, will this our *Dauid*, our *Champion*, haue any of *Sauls armour*, no, not so much of carnall furniture, as clothes to encounter with that spirituall *Goliah*, with all *his host*, onely his *sling*, *and three stones*, his

Luk. 23. 34.

Gen. 3.

1. Sam. 17.

Crosse

Crosse and *nailes* shall serue
Luc. 23. 34. the time. Of all the other
passages of his passion, wee
find not any so punctually
pointed out by prophesie,
Psa. 22. 18. as this; *They parted my gar-
ments, and on my vesture did
they cast lots*; It seeme ra-
ther a Hystorie, then Pro-
phesie, an Impletion, then
Prediction, the mysterie is
here no lesse full, and preg-
nant neither; our Saviour
had (as their custome was)
two garments, the one, a
larger vpper garment, the
Ioh. 19. 23. other, a *seame lesse* inner
Coat, this was *knit through-
out*, made him by his mo-
ther (as antiquity hath
possess'd the Church) when
hee was a child, and both
lasted, and grew with him
by

by miracle: These two garments represent those his two bodies, naturall and mysticall; the outer garment, the emblem of his naturall body, that is by the Souldiers (here) rent, and torne *into fower parts*, so was his naturall body in the merit of its suffering, into the fower parts of the world; the other inner *seamelesse one*, that signifies his body mysticall, his Church, this hee weares more inwardly, more neere him, this is kept entire and whole, so much more tender is hee of his Church, this body mysticall, then of that his body naturall, that he cares not how much that bee divided, torne a-

sun-

ſunder, to keepe the other whole, ſo carefull is hee to have this preſeru'd (with that his inner garment) from the rents of ſchiſmes, and factions; that if *Paul breath out threatnings againſt it, hee is ſtrucken blind for't to the ground*; where as theſe Murderers of his, how ſauadgly doe they wound, & teare that other garment of his body naturall without grudge, or checke? Theſe inhumane Souldiers then are not ſo iniurious to him, as thoſe light headed, but lighter headed Schiſmatickes, that running firſt out of their wits, and then out of the Church, becauſe it runs not on the giddy wheeles of their owne ver-

Act. 9 1. vers. 4.

tiginous

tiginous fancies, sticke not to rend with schisme, that very garment in the mysterie, which the Souldiers themselues spar'd; they are not asham'd to tell vs, that they daily mourne for our so bespotted, bestrumpeted Church, and dare pretend the Virgin Primitive one for their (alas) how vnstudied patterne for their misspent pitie, how well may our Church answere them, as her Bride-groome did but now the women: *Weepe not for mee, but for your selues*: But for their misprecended imitation of the Primitive Church, how rather (like Antipodes to it) doe they tread quite opposite; if wee looke backe

backe upon those primitive times, wee shall find the Churches purity, thus by her selfe described: *They* A. 2.46. *continued daily with one accord in the Temple, and breaking of bread, did eat their meat at home with gladnesse, and singlenesse of heart*; whereas these Church Rebels, instead of *continuing daily with one accord in the Temple*, how doe they daily run in discord out of the Temple? instead of *breaking of bread at home*, how doe they *breake the bread* of the Church, the *staffe of its life, peace* and *vnity* abroad? and lastly, how frowardly doe they turne their *gladsome singlenesse of heart*, into a glorious

sin-

ſingularity of head: I dare not ſay (with *Paul*) *I would they were cut off, which trouble you*; I will ſay onely (with *David*) *Let them bee turned backe, that haue euill will to Sion, let peace bee within her borders*, let her be like *Ieruſalem, a Citie, that is at vnity with it ſelfe*; this was the *command, Legacy*, and *prayer*, of our Saviour himſelfe, that *ſhee might bee one, as bee and his Father are one*.

Ioh. 15.12.
Ioh. 14.27.
Ioh. 17.11.

But O Lord, thou that guideſt both, the *inſcrutable hearts of Kings*, and (as here) the moſt ſauadge hands of Souldiers to ſpoile, and ſpare, as thou ſhal pleaſe; ever guid (Lord) my hands *to eſchew euill, and doe good*, my heart, *to ſeeke peace, and*

Prov. 21.1.
Pſal. 34.13.

en

enſue it: Let mee neither rend thy garments by ſchiſme, nor rob thee of them by oppreſſion, let me beg them of thee by faith, and prayer; it is *thou* (Lord) *that clothest the Lillies ſo gloriouſly above Solomon*: O cloth mee as graciouſly, with that richer *Robe*, that *wedding, welcomming garment* of thy righteouſneſſe, *thou giveſt rayment to the ſtranger* (O Lord) *I am a ſtranger upon earth, as all my Fathers were*, give mee of this thy rayment, this only is able to *cover my ſhame*, to keepe *my skirts from being diſcovered*, thou (Lord) art (with *Eliah*) gone to Heaven, beſtow (as hee) this thy *garment on thy Seruant*, this

Luk. 12. 27.
Mat. 22. 11.
Deut. 19.
Pſa. 39. 14

Ier. 13. 22.

2. King 2. 13.

this will (as that) *ſmite* and *divide* the *overflowing Iordan* of temptations, into a paſſage; this onely (like thoſe of the Iſraelites) will *not wax old* in my *Iourney* through this worlds *wilderneſſe*, but will bring mee to that better *Canaan above*: at leaſt to *ſtop the iſſue* of my cuſtomary ſinning, let me by the hand of faith (with that woman) *touch but the hemme of thy garment, and I ſhall bee whole*: thy chiefe tormentors (Lord) had thy garments, and can I then miſſe them? I have crucified thee oftner then they, and ſo need them more then they to hide my ſhame, my ſinne; this garment of thy merits Lord, it

Deut. 8 4. 29. 5.

Mar 5.

it is (I see) a true golden fleece, and fals (as these thy garments here) vnto the Souldiers share, it must bee woane, or not worne, though it fall to vs (as these) by lot (*we are elected* (saies the Apostle) *by lot*, yet to none but to the *Souldiers* lot) if I live not in a *continuall warfar* against the world, the flesh, and devill, let mee not thinke to weare this *scarlet*, if I fight not in that field, let mee not thinke to share in these spoiles. (O Lord) *whom have I in Heaven, but thee, and what is there on earth, that I desire in comparison of thee?* what should I desire besides thee? thou art food, and clothing, thy *flesh* (thou saiest) 'tis meat in-

Iob.7.1.

Rev.7.

Psa.73 24.

indeed, and *thy blood drinke indeed*, and (thy Apoſtle ſaies) thou art clothing, and bids mee *put thee on*, and *food and rayment*, is all both *Iacobs wiſh*, and *Pauls contentment*; *feed me with this food conuenient for me*, cloth me with this *fragrant rayment*, that can onely *win the bleſsing*; ſo, I ſhall be better fed then thoſe Iſraelites, though *fed with the food of Angels*; ſo ſhall I bee better cloth'd, then that *woman in Iohns* viſion, though *clothed with the Sun*, when, ſo, my food ſhall bee the *bread of life*, my clothing, the *Sun of righteouſneſſe*.

Ioh 6.55. Ro.13.14.

Gen.28.20. 1.Tim. 6.8.

Gen.27.27.

Pſa 78.26.

Rev 12.1. Ioh 6 48. Mal.4.2.

XV.

Mat. 27. Luk 23.

They Crucifie him.

DEaths have their difference as well as lives, lives differ not more in the degrees of glory, and delight, then deaths doe in the degrees of ſhame, and torture; nay, ſome kindes of lives and deaths differ not more each from other, then ſeverall kindes of deaths doe among themſelues: wee read of foure ſeverall kindes of deaths, then in vſe among the Iewes, ſtrangling, ſtoning, fire, and the ſword, none of theſe deaths are thought bad enough for this *Lord of life*, but they will borrowe

a

a gentilish death, though from their enemies for such a friend; the Crosse was a death, whether for the paine, the shame, the curse, farre above all other, wee may see it in that the Apostles gradation, *hee became obedient to death, even the death of the Crosse*: how great must needes the shame be of this death: wherein the Crucified were lifted vp as a spectacle to all eyes, and how much yet greater is our Saviours above the others: wee read of no insultations, or irrisions, no inscriptions or vpbraydings spent on his companions in this death, herein like another *Beniamin* his messe is five times greater then the rest; Phil. 2. 8.

rest; the curse of this death 'twas worse then the shame, this seemes to be the more inward shame, and consternation which the guiltinesse of the death strikes into the soule of the sufferer, hereby, Gal. 3. 13. *hee was made a curse for us* (sayes the Apostle) *for it is written, Cursed is every one that hangeth on a tree*, yet (as *Ierome* well distinguishes) the curse is rather the curse then the effect, hee is not therefore accursed, because he hangs, but he therefore hangs because hee is accurs'd, otherwise punishment should not expiate, but beget guilt, and so still deserve further punishment; therefore did our Saviour this hang on the *accursed tree*,

nes, because he had before taken the curse of our sinnes on him, nor is the paine in its kinde lesse then either, now gone the barbarous inhumane hangmen and begin to loose his hands, but how? alas, 'tis not to any liberty, but to worse bonds, of nayles; then strip they off his gore-glew'd clothes, and with them (questionlesse) not a little of his mangled skin and flesh too inparing, as if 'twere not enough to crucifie him as a thiefe, vnlesse they flea him too as a beast; nay, how much worse then either do they vse him, when as they flea him while alive, and after with the speare wound him too

when dead, then ſtretch they him out like another *Iſaack on his owne burthen*, the croſſe, to take meaſure for the holes; and though the print of his bloud on it gaue them (queſtionleſſe) his true length, yet how ſpightfully doe they take it yet longer, then the truth thereby at once both to crucifie, and rack him; that hee was thus ſtretch'd and rack'd vpon his croſſe. *Dauid* giues more then probable intimation, *I may tell all my bones*, and elſe-where, *all my bones were out of ioynt*; which how could it otherwiſe ſo well be, as by ſuch a violent diſtortion: whereby it ſeemes they had made him a liuing anatomie;

Pſal 22. 17.

nor

nor is it in the leſſe ſenſible fleſhy parts of the body, that they drive theſe their larger tenters, whereon his whole waight muſt hang, but the hands and feete, the moſt ſinnewy, and conſequently the moſt ſenſible parts of all other, wherein how rudely, and painefully they handle him, appeares too by that of *David, foderũt manus*, he doth not ſay, they pierced, but they digged my hands, and feete, the boyſterous and vnuſuall greatneſſe of which their nayles, wee have from venerable antiquity, *Conſtantine* the great is ſaid to have made of them both a helmet and a bridle, ſome ſay more, how ever, how much

Pſal. 22. 17.

it was for his whole body to hang so long, on nayles so rudely driven thorow parts so feeling, how his bodies weight must needes continually stretch the wounds still wider, and so continue on with fresh addition of new torture, their gnawing paines, 'tis a subiect fitter for meditation then speech: such as fully to expresse, would require both the eloquence and experience of him that felt it: how should I write on, but that my teares should blot out what I write, when 'tis no other then he that is thus vs'd, who *hath blotted out that hand writing of ordinances against me*: but

Col. 2. 14.

O Lord, thou that on

that

that other *mount* were so gloriously *transfigured*, how much againe on this mount have my sinnes disfigured thee, how truly might thy Prophet (here) say of thee, that there was *no forme left in thee, nor beauty for which thou shouldst be desired*; what else appeares but bleeding vaines, bruised shoulders, rawe, scourged sides, *furrowed backe*, harrowed temples, *digged hands and feete*, distorted, disfigured limbes all over? shame, griefe, and paine, emulously striving, which shall have the greatest share in thee their prostrate prey, their facile trampled spoyle, and captive. O Lord, *in thee* it is I live, and for mee it is thou

Mat 17.

Esay 53. 2.

Psa. 129 3.

Psa. 22. 17.

diedst, and wilt thou dye none but the worst of deaths, that of the crosse, because 'twas due to mee, and can I (here) live any but the best of lives, that of grace, it being so due to thee? how free, how happy an exchange hath the merits of thy sufferings made with those of my sinnes? in steed of death, life, and in that death of thine, and life of mine, for shame, glory, *a Kingdome of glory*; for paine, pleasure, *the pleasures of thy right hand for evermore*; for the curse, the blessing, *blessednesse it selfe*; how farre is this from that old equality, *an eye for an eye, a tooth for a tooth*; how much better like *Sampsons*

Psal. 16. 11.

Exo. 21. 24.

Lev. 24. 20.

riddle,

riddle, *out of the Eater* (here) *comes meate*, *out of strength*, *sweetnesse*, out of devouring death the *bread of life*, out of the *strength* of malice, the *sweetnesse* of mercy, *light out of darknesse*. When thy sins (Lord) here layd thee on the Altar of thy Crosse, (it seemes) they did not onely nayle, but racke thee vp aboue thine owne naturall dimennions: but when thou shalt *enter into iudgement with thy servant*; alas (Lord) thou wilt not needs any tenter-hookes of rigour to reach those sinnes of mine, the least of them being done against so great a God, cannot but deserve the greatest of thy iudgements; for length, eternity will but

Iud. 14. 14.

serve, for depth hell it selfe, for breadth if *mountaines* could be perswaded *to fall on to cover them*, they could not. Rather (O Lord) as that Steward *take the bill and write but fourescore for the hundred*; and yet (alas) nor will that serve turne neither, no, rather with that *Lord* of that other *Steward*, *dash quite out the score, forgive the whole debt*, shouldst thou leave (Lord) but any, alas, *I am not able to answere thee for one of a thousand*. Was it because they were so many, that I cannot count all my sinnes, that thou sufferedst thus to bee rack'd, that *thou could'st count all thy bones?* my sinnes indeede are many, so many, that

Rev. 6.

Luk. 16. 7.

Mat. 18. 28.

Psal. 22. 17.

that they exceede not onely my acquittance, but account, how ever, yet, *my dayes are but fewe*, though I cannot count my sins then, yet *teach mee to number my dayes* (with *Dauid*) *that I may apply my hearts to wisedome*. Thy wounds (Lord) are both the *treasure*, and *foundation* of thy Church, how well then for their vse, as well as wideneſſe, is it ſaid, that *they digged thy hands and feete*. O let mee not ſticke with the *wiſe Merchant, to ſell all*, rather then not *purchaſe this field where this treaſure lyes*. There in thoſe rich mynes of thy wounds, let me by a lively faith digge for this invaluable everlaſting treaſure of

Pſal.90.12.

Mat.13.44.

Mat.16.18.

Pſal.22.17.

thy merits, though they
Mat 6.20. digged through (Lord) they
Zech. 13.1. have not stolne away thy treasure, 'tis a fountaine opened to the house of Iudah, how truly may I say (with David) but in a happier sense, the
Psa.119.85 proud have digged pittes for me, on this digg'd foundation, let me build my house, it is the rocke, 'gainst which,
Mat.16.19. let the floods beate never so much, they shall not prevaile.

XVI. Some

Some upbraid him on the Crosse, and dare him to come downe, others that passe by, wagge their heads at him, and revile him.

Mat. 27. Mar. 15.

THere is nothing more naturall to man, then if not to helpe, yet at least, to pitie misery though he're to guilty, and if misery bee both object, and motive enough of pitie, what misery is moving, so melting, as this, as all this of our Saviours? nor is misery (here) the onely motive neither, here is innocence it selfe in all this misery, and if misery may move pitie, inno

cence

cence may challenge it. How well might our Savi our complaine, that there was *no mans sorrow like unto his*; others sorrowes are at least somewhat blunted with pitie, but his edgd and pointed yet sharper by scorne, and insultation. Nor is it barely so neither, but a kind of strange and vnusuall mixture of scorne, and enuy in one vnbraiding, 'tis a medly of them both; but what cad they vnbraid him with; *hee saved others*; what better testimony, as of his power and mercy, so of his innocence too, then, that enuy it selfe (that same broad eyed *Linceus*) can not find a greater *beame in his eye* then his, *saving*

Lam. 1.12.

Luk.23.35.

ving others; what better confession could they have made of that which ere while *Pilate* confess'd, that *they had delivered him of envy*, the envy which they beare his power, and goodnesse, in *saving others*; spight it selfe (spight of it's own teeth) can not but stile him a Saviour; so then when they would have had *Pilate* to have *altred* the *inscription* of his *accusation*, if they would have had it done aright, hee should have made it, *Iesus of Nazareth, that saved others*; for that now appeares to bee the true cause of their malice, and his death, and so (indeed) it was, as well in his owneend, as their envy;

Mar. 15. 10.

Ioh. 19. 21.

there-

therefore did hee die, that hee might save others, but now (say they) hee can not doe as much for himselfe, *himselfe hee can not save*, while they thinke to vpbraid his power, how plainely doe they speake his mercy, in doing more for others then himselfe, that hee could have done as much for himselfe, nothing but a Iewish *vailed heart* could bee infidell in, specially having seene him to have freed so many from those stronger bonds of *death*, the *grave*, and *the devill too*? So reachlesse is their malice, that they have nothing, to vpbraid his power with, but his owne mercy; therefore is it

Luk.23. 35.

2.Co.3 15

Mat 8. Mar.5.

it that hee will not saue himselfe, that hee may thereby saue others. From vpbraiding, they next fall to daring (the vsuall Methode of malice) and what is it they dare him to? to *come downe* from the Crosse, *If thou be the Sonne of God come downe*; alas, could they thinke it had for him to come downe from a chip of wood, that they themselues could put vp, who came downe from the *throne of Heauen*, to which they, and it were but of the *dust of the foot-stoole?* could not *the Heauen of Heauens containe him*, and can a few nailes, thinke they, detaine him? no, hee could as easily haue come downe from

Mat 27. 40.

their

Mat. 4

their Crosse, as from the *devils Pinnacle*, but that hee came to set vs free who were in bondage, by this his willing thraldome, and by this captivity of his, to *lead captivity it selfe captive*: 'twas our sinnes, and his love that stucke him faster to his Crosse, then all their cords and nailes; if his flesh hee tooke from vs hee fastned to it with three nailes, his love hee beares to vs, is nailed to it with many times three thousand sinnes; no, had hee liv'd but three houres on earth, and all the rest of his three and thirtie yeares on his Crosse, and in all that torture hee now is in, 'tis not all the teares of men,

nor

nor prayers of Angels, much lesse the daringes of enemies, that can fetch him downe, so much hath his love to vs enamoured him of this his now espoused Crosse, and turn'd all those his racklings on it into imbraces, that nothing shall now divorce him from it, but death.

If thou bee the Sonne of God (say they) *come downe*, how weake, as well as wicked are their provocations! If thou bee the Sonne of God. Whereas, because hee is the Sonne of God, therefore is it, that he will not come downe, had hee beene but the Sonne of man alone, and no more, hee would have beene glad to his owne

owne ease, if not glory to have taken them to their word, but being the Sonne of God, thus brauely is he able to slight their tortures, and temptations both; But how plainely doe they herein the while make good that his owne herauldry on them; and rightly father themselues, *yee are of your Father the deuill, for yee doe, as he hath done before yee,* not long before hee had tempted him much what in the same stile; *If thou be the Sonne of God,* saies hee, *cast thy selfe downe,* and 'twas from the *Pinnacle,* where hee himselfe *had brought him,* how neere tread they in this their Fathers steps? *If thou be the Sonne of God*

Ioh. 8. 44

Mat. 4. 3.

(say

say they) *come downe*, and 'tis from the Crosse, where they themselues have put him; nor, doe they follow that their *Father of lies*, more in the provocation it selfe, then the annexed promise, *I will give thee all the kingdomes of the earth* (saies hee) *wee will beleeue* (say they) nor was that further from his power, then this from their purpose; they beleev'd him not (wee see) when hee rose vp from the stronger grave; how much lesse had hee come downe from this easie blocke? this, how fearefull a flight had it beene from death? that, how powerfull a conquest was it of it? how truly did hee therein prove him-

Mat 27. 40.

himselfe, that *stronger man* in his owne Parable, in *binding* so that *strong man* death, and that in *his owne house*, the grave. No, 'tis to be thought rather, that they would have had him downe, but to have doubl'd and renew'd his tortures, to have crucified him againe indeed, as the had before in word, *crucifie him, crucifie him*. And (alas) how vnhappy a miracle had it been to vs, that they here tempt him to? how well was it for vs, that they sped not? *his blood bee vpon vs, and on our children*; 'tis a peece of holy oratory, a iust prayer to this so vncharitable an imprecation, so fearefull a curse, for (alas)

Mar. 3. 27.

Luk 23. 21.

Mat. 27. 25.

had

had hee not more supported his staggering Crosse, then it him, how could it possibly have stood vnder such Mountaines of sins? it must so, have left fall all our severall burdens vpon our owne backes, and then, *O wretched men, that wee had beene, who should have delivered vs from those burthens of our death*! (questionlesse) it was no other then a suggested stratagem of the devils, now beginning to feele what a conquest the crosse thus enabled with this its burthen, would shortly win over him with all his *powers of darknesse*, if they then dare him to come downe, let vs rather desire him to goe further vp on this Ja-

Rom. 7. 24.

cobs

Gen.28.12. cobs ladder of his crosse, that *when* (as hee speakes himselfe) *he is lifted vp, hee may draw us vnto him*, if they dare him to come downe from his crosse to them, let vs pray him rather to take vs vp thither to him, that Ioh.17.24. *where he is there might we be also*. But is it not enough that the spectators thus vpbrayd, and dare him, vnlesse Mar.15.29 *the passers by tossing their heads revile him*, is't not enough that his fearefull Apostles flye him, the mournfull women grieve him, the busie Actors at once torment, deride, blaspheme him, the envious lookers on ypbrayd him, but that the careless passers by too reproach and

flowt him? *O all yee that passe by* (sayes he) *behold and see my sorrowe*, and yet behold those that here passe by doe behold, but so revile and scorne it; even such as are not so farre ingag'd (they thinke) in the cause, as to bee permanent spectaters, yet can bee as malicious to the person, as to bee impudent revilers, though they have not as much leasure as to stay, yet will they have as little modesty as to rayle, they will not faile in that, though they take it but in their way, as *Shimei* did by *David*, *railing at he meere*. And what is their invective? *Ah thou that destroyest the temple, and buildest it againe in three dayes,*

Lam. 1 12.

2 Sam. 16. 13.

Mar. 15. 29.

dayes, save thy self. What speech can possibly be more perplext and woven with sophisms, impossibilities, and contradictions, hee never said hee would destroy, but *destroy yee this Temple*, and yet therein *neither did their false witnesse agree*. How full of impossibility is it, so and contradiction? *thou that destroyest the Temple, save thy self*: whereas that self, of his owne the Temple that hee spake of, *hee spake* (saies the Text) *of the temple of his body*, which if hee should now have saved, and not suffered it first to be destroyed, how could he have made good his word of building it againe in three dayes? Therefore will he, must

Ioh. 2. 19.

Mar. 14. 59

Ioh. 2. 21.

must he, not now save himselfe, because hee had promis'd to build himselfe againe, which had beene impossible had he not first bin destroyed; to restore, necessarily implyes a destruction; to restore then, and not to bee first destroyed, must needes imply a contradiction, but no mervaile falshoods, impossibilities, and contradictions, are but the vsuall figures of this kinde of rayling rethorike; and for their literall temple too, seeing they will needs wrest his speech to it, they have (or may) by this time find what ominous Ravens they have herein beene to themselves in the destruction of that temple too, and

that not in word onely, but in type and figure; what better figure could they give then these their ſhaking heads of the ſhaking, and then a ſtaggering head of their *Iudeah*, *Ieruſalem*, and of the head of that, their temple, and of the head of that, their law, and of their being ſhortly after ſhaken over the whole earth, without Head, or Governour; how emulous is every member of malice in an induſtrious contention for the maſtery in miſchiefe? their hearts in malice, their hands in torture, their tongues in taunts and blaſphemies, their heads will not be behind, neither in the ſweat of invention to

put the reſt a worke, and thoſe who have no braines to ſtraine in invention, yet will not faile to ſhake their empty heads in deriſion: how well might the Prophet ſay, *Hee ſhall beare the reproach of all the people.* But O my bleſſed Lord and Saviour, what difference is this betweene thine and others ſufferings? thoſe of others draw at leſt pitty and condolement, and muſt thine onely provoke inſultation, and contempt? Doſt thou except nothing *but ſin in making thee like men*, and doe men adde an other exception, of *ſuffering* to that of *ſinne*, not vouchſafing to make thee like other men in that common, poore,

Heb. 2. 17. 4. 15.

cheape reliefe of pitty, if not thy misery, yet might thy confessed mercy finde some pitty, *he saved others, no,* but
Luk.23.35 *himselfe* (say they) *hee cannot save.* Thy actions (Lord) alas, they are bounds, how much too narrowe for thy attributes, whether of will or power? from what thou do'st, to what thou canst do, to argue negatively, argues little Sophistry, but much blasphemy; that thou wilt do no more then what thou do'st, 'tis folly to presume; but that thou canst doe no more then what thou do'st, 'tis Atheisme but to imagine; alas, how easily couldst thou (here) have come down from the crosse, how much easier (for matter

ter of paine if not power) then thou went'st vp? how easily could'st thou (here) have done by them, what they had bragg'd they would do by thee, have *broken their bondes asunder, and cast away their cords from thee,* 'tis thou (Lord) that *bindest Kings with chaines, and Princes with linkes of iron*; who though now thou bee thy selfe *fast bound in misery and iron,* yet art thou ill as free from being any way power-bound here on the Crosse, as on the Seas before, where *windes, and waves, and all obey thee?* how very threds of sand, are mans strongest bonds, when in those *Sampsons hands* of thine, that *measure out the Heavens with a*

Psa. 2. 3.

Psa. 107. 10

Mat. 8. 27.

Esay 40. 12.

ſpan, and weigh the mountaines in ſcales, and hold the waters in their hollowe. I will make thy will then (Lord) the rule of thy iuſtice, but not thine actions the limits of thy power, as *thy mercy is in and above all thy works*, ſo thy power is ſtill both in, and beyond them, in which though many times thy purpoſe may reſerve, or ſuſpend, or proportion the outward act to the capacity, or occaſion of the ſubiect, yet nothing can confine thy power, *thy word'tis not bound* (ſayes thy Apoſtle) how much leſſe thy power? thou art *the Sonne of God*, and therefore how eaſily could'ſt thou have come downe? and yet how much

Deut 8 18. Pſa. 36. 5.

2 Tim. 2 9.

much more powerfully did'ſt not? how much more ſtrongly did'ſt thou prove thy ſelfe *the Sonne of God*, againſt all their torturings, temptings, darings, by ſtaying on the Chariot of thy croſſe, & therin *leading captivity it ſelfe captive*, then by comming downe, & ſo, enthralling vs by thy yeelding freedom? how meteor-like a blaze had'ſt thou ſo appear'd, in looſing the height, the region of this thy ſuffering, and yet conquering triumph? whereas, thus ſtaying, how fixt a ſtarre do'ſt thou appeare, nay, how true a *Sunne of righteouſneſſe* (like the *Sunne* by *Ioſhuah*,) thou haſt beene pray'd to *ſtand ſtill*, by *blind* Mal. 4. 2. Mar. 10. 49.

Bartimeus (like the Sun by *Hezekiah*) *to turne backe too, by the Disciples iourneying to Emaus*. but to bee drawne from this thy ſpheare, thy croſſe, couldſt never, but how truly (*like the Sunne going forth in his might*, didſt thou ſtill *reioyce as a Gyant to runne thy courſe*, though in bloud, and torture. Sometimes I ſee (Lord) thou canſt give in anger, ſo *thou gaveſt* this people *a King in thy wrath*; and ſometimes againe thou canſt deny in mercy, how mercifull a deniall was this in not comming downe from thy croſſe? with how much more mercy didſt thou denie this ſuite, then thou could'ſt graunt it? how miſerably

Luk. 24. 29.

Pſa. 19 5.

1 Sam. 10.

ſerably would wee many times entangle our ſelves, ſhould wee ſit downe and obtaine our owne wiſhes? O thou Altar, thou anker of my ſoule, give me but to ſerve and truſt thee, and I aske no more, for my other deſires I will aſſure me that thou wilt heare them either to my wiſh, or to my better welfare, thou haſt promiſed to caſt in *all things vſefull* to the *ſeeking of thy kingdome*, and to make *all things worke together for the beſt of thoſe that love thee*, what better way then that of thine to enioy all things? hath not he all things to whom all things worke together for his beſt? ſhould I have them mine owne way, in

Mat. 6. 33.

Rom. 8. 28.

my power, my poſſeſſion, my table (happily) would become my ſnare, and thoſe things which might be for my wealth, would be to mee an occaſion of falling; how much (Lord) of anxious impertinent diſcontent, and melancholly would be ſaved, if men would be thus perſwaded, that thou who haſt thus promiſed, who lov'ſt them better then they can themſelves, who knoweſt better then themſelves their true wants, and careſt more then themſelves for their fit ſupplies, could not faile? how ever, though I aske what is above my merrit, yet let mee not aske (as theſe doe here) what is againſt thy mercy; though my

Pſal. 69. 23.

my sinnes be dishonourable to thee, disadvantageable to my selfe, yet let not my suites be so too; my sins will pluck downe vengeance enough vpon mee without my prayers; had their desires, their darings pluck'd thee downe from the crosse, how irrecoverably had we all falne from blisse? What they then entertain'd with *shaking heads* of derision, thy constancie, and patience, that, let vs entertaine with shaking, trembling hearts of devotion, ever magnifying thy constant victorious love herein towards vs, that could so sufferingly outdoe, the vtmost, not onely of their doings, but darings too.

Mar. 15. 29

XVII. *His*

XVII.

Mat. 27.38. Luk. 23. 32.

His company in death, Theeves.

WHen misery, yet failes of releefe, the two things that vsually somewhat allay it, are pitie, and company, only these two in all these his miseries, our Saviour has, or rather (indeed) suffers, and that not lesse by them, then with them, the *pitie* 'tis but that of *women*, the *company*, but this of Theeues, either, so farre from any alay, as they prove not the least corisiues, heart-sores in his suffrings; yea did not that compassion of the women, so much exasperate the sense

ſenſe, as this his company of theeves, doth the ſhame of his death; there is not a paſſage in his whole paſſi on, that ſeemes to take deeper of him, then this of his ſcandalous vpbraiding company; this was it he ſeemes to grudge at in the Garden, that *they came out againſt him, as againſt a Theefe, or Robber*; how much more, that hee here ſuffers amongſt, amiddſt, above them, as their chiefe; this drew from him that better blood of his reputation, and good name; and yet ſhall it bee as not without prophefie, *hee was numbred among Tranſgreſſors*, ſo, nor without tipe, or myſterie; here wee have *Ioſeph* once againe

Mat. 26. 55.

Eſa. 53. 12.

Gen. 40.

againe *betweene two Male factors*, the one miſcaries, the other is ſaved; and as that was a figure of this execution, ſo is this of that *laſt iudgement*; here wee have the *Iudge* too in the *midſt*, on the *Throne* of his Croſſe, *the good on his right hand, the bad on his left*: Theſe three *trees* here in *Caluary* anſwere to thoſe three in *Paradice*, our Saviours to the *tree of life*, the *forbidden tree of death*, to the bad theeues, the alowed *tree for food* to the good ones, th *Croſſe well taken vp*, and borne (as here by this better Theefe) 'tis no other, then a tree of ſpeciall fruit and food, affliction 'tis the diet of the ſoule, *ſuffring is the*

Mat. 25. 33.

Gen 3.

the fruit of the ſpirit, the firſt *Adam* plaid the ill husband with that his Vineyard, and ſo (as in the Parable) was *turned out*, but this ſecond *Adam*, how much better did hee husband this Vine of his Croſſe, manuring it with his *blood*, hedging it with his thornes, pruning it with his *nailes*, watering it with his *teares*, to an improvement of bearing not the wonted curſe, and fruit of death, but now the bleſſed *fruit of life and glory*: nor is this his companies fellowſhip, but language to vpbraiding, *one of them* (ſaies *Luke*) *railed on him*, even the dying too, as well living, find both liſt, and leaſure even in death to torture

Gal. 5 22.

Luk 23.39.

ture him, hee that *is in the ſame condemnation*, and much what condition with him, is ſo farre from ioyning with him in compaſſion, as hee rather ioynes with his enemies in contempt; that heart is deſperately deperdit, that affliction hardens, ſuch is this Theefes; nor can that affliction bee but inſufferably irkſome, that miſery it ſelfe inſults o're, ſuch is our Saviours; but what is this his railing inſultation: *If thou be the Chriſt ſave thy ſelfe and vs*, what better prayer? what better ſubiect, then this of ſaluation; *ſave*, what better order then this; *thy ſelfe and vs*. No, but as God likes no prayer that is not without faith

faith, so hee likes no faith that is not without these ifs, prayer without faith doth not so much implore as tempt, and faith not without an if, doth not so much trust as try; God tels vs his *ways are not as mans*, though in humane affaires, triall before trust bee the safer pollicy, yet in divine ones, trust before triall is the safer piety; to try God before wee trust him, doth not onely bespeake his deniall, but his anger; and how reachlesse too, as well as succesless, is faithlesse prayer? *If thou be the Christ save thy selfe* (saies infidelity) whereas, because thou art the *Christ anoynted* to the office of a Saviour, therefore. Esa. 55.8.

fore thou wilt not ſave thy ſelfe that thou maiſt ſave vs (ſaies faith); *If thou be the Chriſt, make theſe ſtones bread,* ſo the devill in the wilderneſſe; *If thou bee the Sonne of God come downe,* ſo the people; but now, *If thou bee the Chriſt, ſave thy ſelfe and vs,* ſo this Theefe here; *If thou bee,* it is the tempting, daring, vpbraiding, but not the praying ſtile. On the other ſide againe how wonderfull is the free and feareleſſe faith of the other, his fellow Robber, but not Reviler? that dares a vow our Saviours innocence, and therein the Rulers *malice, Pilates iniuſtice,* both, their guilt of guiltleſſe blood, even on the very racke of tor-

Mat 4.3.

Mat 27.40.

torture, *this man hath done nothing amisse, (Lord) remember mee when thou com'st into thy kingdome*, that beleeues him a Lord, whom he sees a captive, that proclaimes his kingdome in the midst of his thraldome, that desires to be remembred by him, when he himselfe complaines of being *forgotten of his Father*, that begs, and that, no lesse then *a kingdome* of him, whom hee heares *a begging*, a little water for his owne *thirst*, that can see his glory through so many, such thicke clouds of his present misery; yet is not his faith so miraculous as our Saviours mercy; how vnworthily preiudic'd by the dispaire

Luk.23.41.

ver.42.

Mat.27.46.

Ioh.19.28.

paire of any, he that askes water gives heaven, and that at the first aske, and that first not till the last gaspe; that with that *Steward* (in his owne Parable) *in paying the Labourers, Begins with* this, *the last that came into the Vineyard* lifting him (with *Ioseph*) out of the *Dungeon* to the *throne*, that gives him, who had not deserv'd to live on earth with men, eternally to live in Heaven with God, like a cunning Watchmaker contriving in him all the *spring* it selfe, *faith* together with all those wheeles of salvation, *Vocation, Iustification, Sanctification, Glorification*, in so narrow a compasse, as the houre of death.

Gen 40.

But

But O Lord thy word (I see) doth not more condemne despaire, then doe thy workes, when as thou diedst not only as a Sinner, and by Sinners, but for Sinners, and in the midst of Sinners, why should I think that thou didst not die for mee, though the greatest of Sinners? *where sin abounds, grace ofien* (as in *David*, in *Paul*, in *Magdalen*,) *superabounds*, how much doth sin here abound; a Theefe on either hand, Murtherers round about thee, and yet grace, *the Fountaine of grace*; thy blessed selfe in the midst, and that lifted higher then the rest, still praying, still giving amongst them, *grace* here not onely

Rom 5.20

su-

ſuper abounds but *triumphs ouer ſin*: and yet, (Lord) *Let mee not* therefore *ſinne*; *that grace may abound*, though thy *mercy bee above all thy workes*; yet art thou *iuſt* too *in all thy wayes*: thou ſnatchedſt this one Theefe from the gallowes thus to glory, that none ſhould deſpaire, and but one (that wee read of) that none ſhould preſume; I will not expect another *Aſſe* ſhould *ſpeake*, becauſe *Balaams* did ſo; Princes are vſually more freely facile to the acts of pardon, at times of their Coronations, what *thou haſt made peculiar*, I may *not make common*, I will not ſo *turne thy grace into wantoneſſe*, as I may not proſcribe, ſo

Rom. 6. 1.

Deut 32. 4.

Num 22. 28.

Act. 10. 15.

Iude 4.

ſo nor preſcribe thy will by thy outward voluntary acts, as I may not thinke, that thou therefore canſt not thus ſave, becauſe thou ſtill doſt not, ſo nor that thou therefore ſtill wilt thus ſave, becauſe thou here doſt. This Theefe (Lord) whom thou thus ſavedſt at firſt word, and laſt gaſpe, knew thee not till then, let mee not then make his ſucceſſe my ſecurity, my vnwilling knowledge, can have no true confidence of mercy, from the eaſie pardon of his vnwitting ignorance; I know (Lord) thou thy ſelfe haſt ſaid it) *Whenſoever a Sinner doth repent him of his ſinnes, I will blot all his wickedneſſe out of my remem-* Exo 18.

membrance; but I know too that thou, who haſt made ſo many promiſes of pardon to repentance, never mad'ſt any of repentance vnto ſinne; how dare I ſo draw on mee that *curſe* of
Gal.1.8. thy Apoſtle by *preaching* to my ſelfe *another Goſpell*, then that of thine? thou that ſtill giveſt pardon to the penitent, doſt not ſtill give penitence to the Sinner;
Ier.29 13. true, *hee that ſeekes thee*, when ever, if aright, he ſhall bee ſure to *find thee*, what then? it is as much in thy choice, nay more, whether thou wilt bee ſought when loſt, then whether thou wilt bee found if ſought,
Ioh.14.6. thou art *the way*, as well as *truth* or *life*, and ſo, as I can not

not find thee without thee, who art the truth, so, nor can I seeke thee without thee, who art the way; the way to seeke thee, 'tis repentance, and that 'tis thine owne gift as well as that which it seekes, pardon, and thy *Spirit breathes*, that and all thy other graces as *where, so when he lists*: were I assure of as many thousand yeares, as *Hezekiah* was of those his fifteene? In all those thousands I were not sure of the least *breath* of that thy *Spirit*, nor of one offer-mate of grace, thou onely art as both the *heart-Maker* and *heart-Searcher*, so the *heart-Enclyner too*. Thou suffredst (Lord) thine owne *parents*

2. King. 20. 6.

1. Sam. 16. 7.

to *seeke thee three dayes ere they found thee*, and that *sorrowing*, and dare I presume to find, or seeke thee either, at the vncertaine, ever flying houre of mine owne leasure? true, I shall have more cause to repent to morrow then to day, because I shall have then, both more sinnes to repent of, and lesse time to repent in, but so, I shall have both lesse will, and power too, such an habituall vntowardnesse to amendment doth every houres delay contract in the mind of man, that what is to day but an indisposition, to morrow will bee flat averssion. Besides, I can not promise my selfe to morrow, why then

should

ſhould I truſt my ſelfe with to morrowes repentance? the longeſt life 'tis but a multiplied day, what a deſperate vnthriftineſſe were it then to looſe a day, which loſt, I am not ſure of another, which loſt, I am ſure, ſo much the eaſier to looſe another, all. O let mee not (as the worlds too frequent cuſtome is) betray together with my ſelfe ſo neceſſary, and ſo neceſſarily ſound a duty, as this of repentance, to thoſe vncertaine crazy times of ſickneſſe, age or death; how iuſtly ſhouldſt thou ſo (Lord) let mee die forgetfull of my ſelfe, ſhould I liue forgetfull of thee, and *wound my hairy ſcalpe, ſhould* Pſa. 68 21.

I ſo goe on in my wickednesſe; the devill I (ſee) was too hard for man at his beſt in Paradice: how much easier will hee bee, when hee is falne to the worſt, nay, when falne from that fall in Paradice, when *periere ruinæ*, the very ruines of that ſtrength in Paradice are ruin'd too, as in age, or ſickneſſe, times not only dangerouſly vncertaine, but certainely vnſeaſonable for a matter, whoſe high importance, and needfull induſtry implores the vningagedſt vacancy, the vnabatedſt vigour, the man it ſelfe of man to mannage it; nor, can it indeed well be called repentance, which the winter of age or ſickneſſe weares

weares a man into, where lies the conquest when sin cashers our vnseruiceable forces? necessity as it hath no Law with man, so nor laud or allowance with God; what lets vs (saies *Seneca*) to call *Lucius Sylla*, still a Tyrant, though hee gave over killing when hee had no more enemies? and what lets him to bee a Sinner still, that leaves not sinne vntill it leave him? hee that doth not sinne, only, because hee can not, he doth sinne still, although he doe not, in ill as well as good, thou acceptst (Lord) the will for the deed: 'tis true, that true repentance is never too late, and 'tis as true, that late repentance is

Eccl.18.26. ſeldome true; let me take then the Wiſe mans counſell, *humble my ſelfe before I am ſicke, and while I yet can ſinne, ſhew my condition,* 'twas
Exo.23. the *firſt fruits* thou requiredſt in thy Sacrifice, reiecting the *blemiſhed*, and
Lev.23. *blind*, and *lame*. O let mee not thinke to ſacrifice my youth, my ſtrength, my health to ſinne, and hell, and to lay mine old withred bones on thy Altar; but (with hearty *David*) bee it
Pſa.63.1. ever my reſolution, *O Lord thou art my God, early will I ſeeke.* Let mee *heare thee now while 'tis called to day, while thou ſtandeſt at the doore*
Rev.3.20. *of my heart, and knockeſt for entrance*, leſt thou at laſt, when the night is come,

heare

heare not mee, when I ſhall *ſtand without* (with thoſe fooliſh Virgins) and *knock*, but without *entrance*; if this Theefe fare thus well, let mee not thence fare the worſe, let mee hereby learne to bleſſe, to truſt, but not to tempt thy mercy. Mat. 25.

XVIII.

XVIII.

The Place, Golgotha.

Mar. 27. 33.

INto what poverty as wel as passion did his love, and our sinnes sinke him: what lower degree of poverty, then to take his beginning in a Stable, to make his end on a dunghill: hee is borne among beasts, hee lives among Publicans, hee dyes among Theeves, and he is buried too in a shrowd and grave of almes, his birth is without a Cradle, his life is without a house, nay, without *a hole to lay his head in*, his death without a bed, his buriall without a ragge or grave of his own; nay, as well the glory, as base-

Math. 8. 20.

basenes of this circumstãce, the Place of his death shall both contribute to his shame? where did he thus ignominiously suffer? *'twas not in a corner* (as *Paul* speaks to *Agrippa* in another case) *but in Ierusalem*, the eye, and, at this time of the Passover, the Theater of the world; obscurity is the maske of shame, eminence the Herauld that blazons and displayes it, so God tells *David*, when hee meant fully to shame him *before all Israel and before this Sunne*. But where abouts in this universall confluence of all nations was it, that he suffers all this? not in a glorious Palace, or fragrant Garden, but on a nastie, putrid

Act. 26. 26.

dung hill *Golgotha*, among the grave-leſſe bones of infamous malefactors; before the greatneſſe, now, the guiltineſſe of the place ſhames him. *Iobs* caſe was lamentable, when hee *ſate on the dunghill ſcratching his ſores with a poſſheard*, and *the wormes gnawed his fleſh*, but here 'tis worſe, his *dunghill* of our Saviours affords him not ſo much eaſe as (with *Iob*) to ſit, he hangs on tenters, and his very *ſtrength* it ſelfe 'tis no better, *dried vp* (as the Pſalmiſt ſpeakes) *like a Poſſheard*, and alas how much more worſe vermine then thoſe *Iob* felt doe here teare, and mangle him? nay, the worſt of wormes, our ſinnes doe gnawe and eate into

Iob 2. 8.

Pſa. 22 15.

into his very ſoule *the irons entred into his ſoule*; and yet, that he may be compleate in ſuffering, he will dye no where but in *Golgotha* a dunghill; *Adam* had ſinn'd in all his ſences, and therefore this our *ſecond Adam*, that all our ſinnes might dye, will have all his ſenſes ſuffer; his *eyes* had before ſuffered *darkning*, his *eares blaſphemies*, his *taſt gall*, his *feeling whippes*, and *buffets*, *thornes*, and *nayles*; nor ſhall his ſenſe of ſmelling eſcape neither, that ſhall ſuffer too, if not from the perſons, yet from the place, a noyſome, loathſome dunghill. Nor ſhall this circumſtance among the reſt bee without either ſignificance, or type, he

Pſa. 105. 18.

hee will rather dye in stinking *Golgotha*, then pleasant towred *Ierusalem*, to signifie, that sinful pleasures though n'ere so glorious, are more louthsome to him, then the noysom'st dunghill of dead mens bones; those living *painted Sepulchers*, the Pha-
Mat 13. 27. risies were more vnsavourie to him, then the dead Se-pulcher-lesse carcasses of *Golgotha*. Wee vsually cast our vnserviceable trash to dunghills; wee were all no better, vnprofitable, vse-lesse trash cast out of Gods house, Paradise, into the dunghill of the world, thi-ther therefore comes he in-to the dunghill to seeke vs, and there finding vs *dead*,
Ephe. 2. 1. and withered, rotten *in*

trespasses

trespasses and sinnes, hee inspires vs with his owne breath, revives vs with his owne bloud, nourishes vs with his owne flesh, redeemes vs with his owne death, lodges vs in his own wounds. Hee will not be crucified in walled *Ierusalem*, but in open *Golgotha*, not on the ground but aloft in the ayre. The common'st element of all the rest, to shew the vnlimited vniversality of his deaths merit, *in him there is neither bond nor free, rich nor poore, Iew nor Gentile.* And for type *the sinne offering* (wee know) was to be, *a bullock without blemish offered vp without the campe, nor was the Passover to bee offered with-*

1 Tim. 5.

Lev. 10. 3.

Heb. 13. 11.

Deut. 16. 5.

within any of their gates. Here is our Saviour without ſpot, or blemiſh, *offered vp* (as the Apoſtle ſpeakes in relation to that ſacrifice) *without the gate*; hee that would have a ſhare in this ſinne offering, muſt *goe out of the Campe*, out of the world (at leaſt) in affection, *vſing it, as if he vs'd it not*; as an enemie at diſtance, *the loue of the world it is enmitie with God*, with him then, and to him, *let vs goe forth* (as the Apoſtle ſpeakes) *without the Campe bearing his reproach*, *offering vp* with him *our ſelues as quicke and liuely ſacrifices* to him, which let vs (with him) not think to doe in the pleaſurous *Ieruſalem* of the world, but in the

Deut. 16. 12

Ver. 13.

1 Ioh 2.

Iam. 4. 4.

Heb. 13 13.

Rom. 12. 1.

the crucifying *Golgotha* of a ſpirituall death to ſinne, for although *hee* here *offered vp himſelfe once for all*, ſo that, *there remaines no more ſacrifice for ſinne*; yet ſtill remaines there due from vs *ſelfe-ſacrifices* of thankes, of praiſe, and gratulation, though not of merit and expiation, and theſe too muſt be like thoſe other *ſlaine*, and mortified; or elſe they le be as farre from being acceptable, as they are from being expiable, as far from pleaſing, as deſerving: but Heb. 7 27.

O my bleſſed Lord and Saviour, thou that didſt both ſo much deſerve to pleaſe, and pleaſe to deſerve ſo much for mee, who to become

become a Saviour to me in thy death, becam'ſt not only a ſuiter to me in thy life, but (alas) how vnwearied a ſeeker of mee both in life, and death? was it not enough (Lord) for thee as a *prodigall* to have *receiv'd me*, or as a *loſt ſheepe* to have *ſought* me in the *wilderneſſe*, as thou didſt when thou there didſt faſt; or as a *loſt groat*, to have *ſwept the houſe* for me, as when thou *whipped ſt* thence the *merchandiſe*, but being *vnſavourie ſalt*, and ſo *good for nothing, but to be throwne out to the dung hill*. Didſt thou come thither too to ſeeke, to ſave, to ſeaſon mee againe? to *Golgotha*? O let me not thinke any place too farre, any paines

Luk. 15.
Math. 4.
Luk 19.8.
Math. 21.
Mat. 5. 13.

paines too much, any conditions too lowe to seeke thee, let me seeke thee every where, in the *mountaine* where thou *prayedst*, *shinedst*, by devotion, admiration; in the *Garden* where thou *sweatedst*, *bleededst*, by *fighting*, *watching*, *working out my salvation with feare and trembling*; in the *Parlour* where thou *communicatedst*, *washedst*, by charity, humility; in the *Temple* where thou *apposedst*, *whippedst*, by attention, discipline; in the *wilderness* where thou *fastedst*, *conqueredst*, by abstinence, resistance; but especially here in *Golgotha*, where thou *sufferedst*, *dyedst*, and that by faith, and patience, there shall I surest find thee, there shall

Math. 17.

Luk. 22.

Phil. 2. 12.

Ioh. 13.

Luk. 2.

Math 4.

Math. 27.

ſhall I be ſureſt to be found of thee, there didſt thou ſtretch wideſt thine armes of mercy; there didſt thou pierce deepeſt thy bowells of compaſſion; if the *firſt Adam* turn'd Paradiſe into a *Golgotha* of death, of ſin; yet, how graciouſly hath thou the *ſecond Adam* (here) turn'd *Golgotha* into a Paradiſe of life, of grace, here growes that *tree of life*, thy croſſe, here flowes that *river* that *waters the garden* of thy Church, thy bloud; ſo much haſt thou dignified this infamous dunghill, that the Iewes having *turn'd the Temple* into a dunghill of *Merchandiſe*, of traſh, thou turneſt this dunghill into a Temple of prayer, and ſa-

Mat. 11. 13.

crifice,

crifice, here didst thou offer vp that *all sufficient* sacrifice of thine owne precious bloud, here didst thou accept too that welcome *sacrifice that thou wilt not despise* the *broken contrite heart* of the penitent Thiefe; thou whip'st those that buy in the *Golgothard temple*, but imbracest him that had stolne in this *templed Golgotha*. O Lord, my heart is a very *Golgotha of death*, an *Aceldama of bloud*, *wash it*, as thou didst the one with thy *bloud*, *buy* it as thou didst the other with thy *price*, in this *Golgotha* let me *crucifie my sinnes* their *malefactors* in this *Aceldama*, let me *bury* thē; they'r *strangers to the common-wealth of Israel*: *raise*

Psa. 51.16.

Mat 27.7.

Gal 2. 19.

Mat. 27.7.

Eph 2.12.

2 Reg 13. 21.

Pſal.88.10. 11.12.

raiſe me (O Lord) as ſometime thy *dead Prophet did the man a burying*, out of the *Golgotha*, the grave of ſinne, cuſtome in ſinning, 'tis a veryer *Golgotha* of rottenneſſe, a more darkſom grave of forgetfulneſſe then that of earth, in this grave (Lord) *who will remember thee*. This is that *land where all* good *things are forgotten*. And ſeeing thou powredſt out thy bloud, and breathedſt out thy ſoule (here) in *Golgotha*, among theſe dead, dry ſtinking bones, make mee ſuch too (I beſeech thee) inflexible, mortified, vnſavourie towards the world, ſo ſhall I bee a *ſacrifice of ſweeteſt ſavour vnto thee*, ſo ſhall I be to thee (as *Eve* to *Adam*)

Adam) not onely *flesh of thy flesh*, but *bone of thy bone*; and since for me (O Lord) thou didst embrace so much shame, so much paine, so much poverty, as thus to dye on *Golgotha*, a loathsom dunghill, let me not in case of suffering with, or for thee, cōsult with either ease, glory, or profit, but account (with thy Apostle) all things no better then a *Golgotha*, *losse and dung, that I may win Christ Iesus.*

Gen. 2. 23.

Phil. 3. 8.

XIX. *The*

XIX.

Math. 26. *The Time, the Feast of the Passeover.*

Mat. 26. 5. NOt long before they had concluded, *not on the feast day, for feare of the people,* what before reprives him, now reproaches him, at this Feast of the Passeover, all the Tribes of *Israel* together with Proselytes, and Strangers convented in this one Citty made it the thronged Theater, the eye of the whole world, that therfore, must be the scene, this, the season of his sufferings, that all eyes may meete in the common center of his shame, 'tis not enough that his person suffer vnder

vnder the ſpight and tor-
ture of ſome, vnleſſe his
cauſe ſuffer too vnder the
ſight and prejudice of all;
hee had beene long the
marke of their owne envie,
that's not enough, vnleſſe
they make him now the
ſpectacle of the whole
worlds ſcorne, therefore is
it, that no leſſe then the
three known languages ſhall Ioh.19.20.
all in this the now great
Market of the world at once
proclaime him guilty; yet,
may we not thinke but that
even in this circumſtance
too of time, his love, and
wiſedome had their de-
ſignes, as well as their en-
vie; lines oppoſite in their
circumference may yet
meete in one center, ſo may
their

their malice and his mercy meete in this resortfull eminence of his shame: man had sinned *before all Gods Angels*, and therefore will he suffer *before all Gods people*, the sinne shall not exceede the permanence, no nor so much as in number of witnesses, his publique shame, and naked exposall to all eyes, shall proportionarly expiate *Adams* guilty *leafes* and *bushes*. But, why not as well after the feast? no, the Passeover was to be kil'd before the feast kept, both in type, and substance. Of both lawes, ceremoniall and morall, hee was both Author, and observer; the morall hee both gave, and restor'd; and the ceremoniall

Gen. 3.

Exo 12. 2. 14.

Deut. 16. 2 8.

niall too, though he did not restore it, yet neither did he destroy it, as it was abolish'd through him, and antiquated after him; so it was perform'd by him, and fulfill'd in him; so that, even of that law too thee might well give him selfe the stile of a *fulfiller*, and not a *destroyer*; the migration of a type into its substance, being indeed so farre from a losse or frustration, as it is its truest improvement, and perfection: this law of the Passeover as it was in manner and circumstance ceremoniall, so it was in signification, and substance morall; this *substance 'twas himselfe*, at approach of which the shadow was to vanish,

Mat. 5. 17.

1 Cor. 5. 7.

how *doggedly* (as in the fable) then, doe they looſe the ſubſtance, and catch at the ſhaddowe? how frowardly, how vnſeaſonably goe they about at once to keepe the one, and kill the other? as if there were no time ſo fit to imbrue their hands in the innocent bloud of this *Lambe*, truly *Paſchall*, but then, when they were to *annoynt* their *doore-poſts* with the figurative bloud of that Lambe Sacramentall? Some Churches (they ſay) among the Papiſts, among other their myraculous Reliques have conſecrated, and doe ſtill to this day keepe S. *Peters* ſometime *healing ſhaddowe*, 'tis hence ſure they take both

the

the possibility, and devotion, from these our Saviours superstitious murtherers, who still now celebrate his shadow, after they have crucified himselfe, how truly doe they by him, as he had told them they did by his Prophets, *kill* him, & yet *celebrate* his *Sepulcher*, his empty antiquated shrine, and without him but the widowed, the carcassed Passeover? Now is their *feast of vnleavened bread*, and doe they chuse this as a time to sacrifice the life of this *bread of life*, to their *soured leaven of maliciousnesse*; this *feast* they kept in memory of that their *deliverance out of Egypt*, so miraculously and that suddainly wrought,

Mat. 23. 29.

Mat. 26. 5.

1 Cor. 5. 7. 8.

Lev. 12. 23. 6.

that they had not leasure to leaven their bread at their departure, & can they now at the same feast finde such leasure to feed, to feast their eyes on this so lingring a death, of that so speedy a deliverer? how strangely doe they crosse his blessings, *he* then *delivered them out of the hands of their enemies, that they might serve him without feare*, and will no other then the same time serve turne, to deliver him into the hands of his enemies, that they may kill him without pitty? And yet how much water of comfort doth he *strike* to us out of this hard *rock* of their malice? *Christ our Passeover is sacrificed for us* (sayes the Apostle)

Luk. 1. 74.

1 Cor. 5. 7.

Apoſtle) which that it may the more fully appeare, the time as well as place ſhall ſpeake him the reall truth of that Paſchall figure; when *Iſrael* had firſt entred *Canaan* the morrow after the *Paſſeover* was celebrated, the *Mannah* ceaſed, the ſame is here againe made good in this the true *Mannah which came downe from heaven*, he ceaſes to live, the morrowe after the Paſſeover: Nor is it but worthy the obſervation, that as his death; ſo was that their fatall ſiege afterward by the Romanes as at the ſame place, ſo at this ſame time of the Paſſeovers ſolemnities, that as by this generall confluence of all the tribes Ioſ. 5. 12.

at this time vnto *Ieruſalem* his ſhame, ſo might their ruine be the greater, the puniſhment oft times ſuits, as well as equalls the ſin, and correſponds to it as well in the kinde, as the degree, the ſame time doth hee take to give them vp into the hands of the Romanes, which they had done for him, the ſame Engine of the Romanes power, workes both their malice, and their miſchiefe, and that at the ſame Paſſeovers ſeverall annuall celebrations, heere they complaine how great *an enemie hee was to Cæſar*, how iuſtly therefore doe they at the ſame feaſt after, complaine how great an enemie *Cæſar* was to them? the

Ioh. 19. 12.

the same feast proclaimes *Caesar now their onely King*, and anon their onely enemie, so great an enemie, that at length they need no longer crie *his bloud be upon vs, &c.* They have bloud enough vpon them of their owne, so much, that the Romanes (as some report) vsually manur'd their fields, and Vineyards with it, hedging them about many miles in compass with their sculls and carcasses; and of others that dyed not by the sword, so many of them were crucified, that at length there wanted crosses for the bodies, and at last places for the crosses, and of those that more vnhappily escaped death, they

Ioh. 19.15.

Purchas.

Ioseph.

who had valued our Saviour at *thirty pence*, were usually solde to slavery thirty for a penny, so fully was that their owne valuation, together with that their acclamation of crucifying, and imprecation of bloud upon them, payd them home in their owne coyne, to their owne desire, their owne wish, and this their owne time too, when men begin to take pleasure in their sins, God seemes to take a pleasure too, though not in the death of sinners, yet in the manner of their dying, in making their own tongues, and sometimes their owne hands and actions their Judges, & so (as *David* speakes) *the sentence of their guiltinesse* pro-

Ioh. 12. 12.

Psal. 41. 8.

proceedes against them. But O my blessed Lord and Saviour, thou *in whose hands onely are the times and seasons* which man may not determine, but must attend. Yet give mee leave to aske thee why thou madest choise of this time of feasting for thy death, was it to solemnize either thy bodies Funeralls, or thy deaths triumphes, no, (questionlesse) rather to vniversalize thy sufferings, the place, the time, the manner of thy death, all speake thy purpose of spreading those thy sufferings (together with thine armes) to receive *all that come vnto thee*; or didst thou chuse to dye this publique death, thus, on the worlds

ſtage ſet vp as *a beacon on the top of the hill, and as an Enſigne on the mountaine*, to teach me more to ſhame to ſinne, then to ſuffer, more to feare to commit the one, then to ſtudy to conceale the other? or was thy reaſon my deſert, the reaſon of thy choiſe the deſert of my ſinne: *ſhame and confuſion of face?* O let me not thinke to ſeperate thoſe in practiſe, which thou at firſt ioyneadſt in Paradiſe, *ſinne, and ſhame.* Yet of the two let me ever feare more the ſin then the ſhame, let me ever (Lord) ſo live, as I may neither feare to dye, nor ſhame to live; let me ſo dye, as I may neither wiſh to live longer, or to have dyed

Pſa. 44. 16.

dyed sooner. Thou (O Lord) art that true *Passeover*, which still makest the *destroying Angell* of thy Fathers wrath to *passe by the dores* of my soule *without slaughter*, and yet, *behold thou standst at the dore thy selfe too, and knockest for entrance*; as thou art then my *Passeover*, so (Lord) be my *guest* too, passe not by thy selfe without *knocking*, without entring, *knocke* on still at this the dore of my soule by thy word, thy spirit, thy mercies, thy judgements, *thou that hast the key of David, and openest where none can shut*, not onely knock, but enter too; say *Ephata*, rather then faile, make a forcible entry, thou art that *stronger man* in thine owne

1 Cor. 5. 7.

Rev. 3. 20.

Rev. 3. 7.

Mat. 3. 27.

owne Parable, and therfore
Ioh. 10. 11. cause thou art the *good sheep-*
heard, the true owner of this,
though so poore a cottage,
Math. 8. 8. so *vnworthy, that thou shouldst*
come vnder its roofe, and that
by many titles of inheri-
tance, of purchase, of reco-
very, and therefore iustly
mayst. O let not that other
guest step in before thee, for
Gen. 4. 7. *if I doe evill, sinne lyes at the*
dore [illegible], but 'tis in ambush
to invade, against that and
all such entruders, thou *who*
shuttest in the Sea with dores,
shut mee within thy selfe,
Ioh. 10. 1. 9. who art the true *dore of the*
Sheepe [illegible], but when thou
(O Lord) shalt knocke, *be*
Psa 24. 7. *yee open, O yee gates, & stand*
wide open, O yee everlasting
dores of my soule, it is the King

of

of glory that would come in: ſo I have thine owne promiſe for it, that I ſhall *ſup* both *with* and on *thee*; with thee who art the happieſt gueſt, *Salvation is this day come vnto this houſe*; on thee who art the trueſt Paſſeover, *Chriſt our Paſſeover is ſacrificed for vs*, as for other gueſts, *into their ſecrets let not my ſoule enter*, for other feaſts their *ſavourie meates* let not *my ſoule* too well *love*, after ſuch heavenly *Manna*, what neede, what *taſt is there in the white of an egge? hee that eates of this bread, and drinkes of this cup, ſhall never hunger or thirſt againe.* 'twas at a *feaſt* (Lord) thy Parents loſt thee, and heere againe 'tis at a *feaſt* that

Rev. 3. 20.
Luk. 19. 9.
1 Cor. 5. 7.
Gen 49. 6.
Gen. 27. 4.
Ioh. 4. 14.
Luk. 2. 43.

that thou looſeſt thy life,
and heerein too the *Baptiſt*
Mat. 14. 6. was thy exact *fore-runner*,
in all time of my
mirth then, good
Lord deliver
mee.

XX. *His*

XX

His Mother he recommends to Iohn, *and* Iohn *to her.*

Ioh. 19.26. 27.

HOw poore a retinnew, doe wee here find about *the head of the family, the Lord of glory?* how many can bee content *to dwell* with him on *Mount Tabor*, but how few follow him here to *Mount Caluary?* how close doe they hang on him, while hee *gives them bread*, but how soone drop they off, when hee himselfe *cryes for drinke? Oderunt vannos*, (saies the Prophet) they like well his *robes*, but not his *rags*, the Crowne, but not the crosse;

how

how lately did they ſwarme in that ſunſhine of *Hoſannah*, but how doe they now take ſhelter in this ſtorme of *crucifying*? of all thoſe troopes here is left but a few women, but one Apoſtle, and yet theſe *two or three being gathred together*, how truely is *hee* (as hee had promis'd) *in the midſt of them*? *Hee that pro-*
1. Tim. 5. 8. *vides not for his family, hath denied the faith*; how gracious a commentary on that text of his Apoſtle, & that in his owne example, doth the *Author*, and *obiect* of that *faith* here give vs? how carefull is hee here to provide for this, though ſo ſmall a remnant of his ſcattred family, his mother,

and

and diſciple, who would have thought hee could have found either liſt, or leaſure, amidſt the buſie puzle of all theſe his diſtractive tortures, as to mind any thing beſide them? paſſions, whether of body, or mind, when extreame, vſually engroſſe all thought, and apprehenſion to themſelues; yet ſhall not all the power and ſpight of men, and devils, and ſinnes combind in one, ſo much furpriſe his plunged thoughts, but that they will reflect and caſt ſome rayes of comfort on his diſtreſſed friends; hee will not faile however on this, though ſo reſtleſſe a death-bed of his Croſſe, to make his

his will, and bequeath ſome legacies: but alas, what hath the Giver of all, now left him yet to give his Apoſtles, all ſave *Iohn* fled, his garments divided, his skin torne, his blood ſpilt, nothing left about him, but his loving mother, and beloved diſciple; and them not knowing how better to beſtow, hee mutually gives each other, *Woman behold thy Sonne; Sonne behold thy Mother.* But (alas) how ſhort, how wanting a ſupply, can any adopted Son bee for one ſo naturall, ſo ſupernaturall, ſo vnnaturally butcherd? hee that was a valuable exchange for *Iohn*, and all mankind beſides, in ſatisfaction of his fathers

Ioh. 19. 26.

iuſtice

iuſtice, how loſſefull an exchange muſt *Iohn* needs bee for him, in ſatisfaction of his mothers love? this holy woman, I know ſhe was but a creature, and I know what is not a God, may poſſibly bee made an Idoll: yet doe I not thinke it any idolatry, or popery, either to commend her ſanctity, or commiſerate her ſorow, ſo wee neither adore her perſon, or inuoke her name: the beſt rule herein is the meane, to make her no more then a woman, nor no leſſe then a Saint; however hee can not but bee *without naturall affection* (which the Apoſtle reckons vp among the greateſt crimes) that can conſider her

Rom. 1.30.

her in the caſe, ſhee here ſtands in without ſome ſimpathy, ſome intereſt, and compaſſion; who can with dry vningaged eyes conſider her, her eyes weeping, her feet trembling, her hands wringing, her heart ſighing, her ſoule bleeding drop for drop with her Sonnes body, now ſwooning with griefe, now againe reviving with love, how could ſhee chuſe looking on him thus handled, mangled, without the skin ſhee bare him in, without the blood ſhee gave him, without either the milke ſhee firſt gave him, or that wine, which afterward hee gave her, glad now to ſucke inſteed of them their vine-

gar

gar; and gall; no longer now in hers, but in the racking armes of his bloody Crosse, hanging on tenters like a parchment skinne a dressing, *like a bottle in the smoake.* If *Peter* were so transported with ioy to see him so *transfigured on Mount Tabor*, how much more is shee with sorrow, to see him thus *disfigured* on *Mount Caluary?* how could shee looke on him for griefe, and yet how could shee but looke on him for love; the eye being the minds earnest, and constant messenger in the errands of affection. Mothers vse first to tast their meat vnto their children, nor questionlesse in the mutuall interest of love

love could ſhee but taſt to him the vinegar, and gall, and what ever other torment hee ſufferd, love ever ſhares with the obiect; no *nayle* can be driven into his hands, but muſt firſt pierce her heart, the thornes can not ſcratch his browes, but they muſt harrow vp her bowels, no blaſphemy or inſultation can reach his eares, but muſt firſt rend her ſoule with anguiſh, and remorſe; ſpecially ſhee having not onely borne him to all this miſery, but her ſinnes among the reſt having brought, nay betray'd, condemn'd him to it; nor may it bee thought the leaſt of his ſuffrings, that in all of these ſhee thus ſuffers with

with him, every teare of hers can not but pierce him, deeper then their ſpeare, not a ſigh but more wounds his heart, then all thoſe nailes of theirs his hands; how ſavadge, how vnlegall is this their cruelty? their Law forbids them *to ſeeth the Lambe in the dams milke*; yet here how vnnaturally doe they at once, both boile this *Lambe of God* in the mothers teares, and the mother in the Sonnes blood? 'tis the conceit of ſome, that none of theſe, that here thus ſuffringly waited at our Saviours death, did afterward ſuffer Martirdome, as all the reſt of the *Apoſtles* did, and moſt of the *Diſciples*, ſuch was their ſuf-

Lev. 19.

suffrance in their attendance here, as is pass'd for Martirdome, as well in dignity, as torment; it could be no other then a kinde of death, to see *life* die, to bee eye-witnesses of such a death, of such a master, whom they lov'd so well; *Sonne behold thy mother.* *Iohns* exchange too fals short of any full supply, as well as *Maries*, what mother, though his owne could love him so well as such a master? what exchange, what gaine for such a Saviour could make him any way a Saver? all the *world* to him 'tis but *losse and dung* (saies *Paul*) none certainely, but the gaine of that the same losse, nothing could

Ioh. 14.

Phil. 3. 8.

could repaire to him the losse of this his masters life, but the benefit of his death, and therein, how abundantly is the plenteous *measure* of supply to both mother, and friend, *heaped up, shaken together, and running over?* (with Themistocles) herein how had they lost, had they not lost? we read not of any dignified with more glorious prerogatives then these two, *Mary*, and *Iohn*; the one *bare* our Saviour *in her wombe*, th'other *leaned on his breast*, and yet how little had all this availd them, had not faith, and pitty season'd those outward priviledges and made them truly gracious as well as glorious: *yea, rather blessed*

Luk. 11. 28. *are they that heare the word of God and keepe it.* Happier *Mary* in that *shee bare his sayings in her heart*, then himselfe in her wombe; in that shee partooke of the merit, then in that shee imparted the matter of his blood; 'twas not so much to the lovingnesse of her motherhood, as the *lowlinesse of her handmaidship that hee had regard*, and that *all generations call her blessed.* And how much happier *Iohn* too, in that hee caried our Saviour in his owne bosome, then in that hee lean'd on his; in that hee lean'd and relied more on his inward *bowels* of mercy, then on his outward *bosome* of flesh: what did it steed *Saul*, that

Luk. 1. 48.

hee was a Prophet? what *Iudas* that hee was an Apostle? outward graces without inward grace, title without truth, serue but to inhanse and dis-excuse a mans damnation.

But O my Lord and Saviour, thou callest thy *flocke a little one*, and hadst told it before, that the *Sheepheard* being *smitten*, the *sheepe* would bee *scattred*; here how both little is it, and how scattred? and yet though scattred thus, though *smitten into the place of Dragons* desolation, how carefull art thou of this thy *little flocke*, thy waned family? O Lord I am one of thy family too, though a *lame*, *unserviceable Mephi-*

Luk. 12. 32.

Zach. 13. 7.

2. Sam. 4. 4.

bosheth, and that *by a fall* I
tooke (as hee) *from my nurse*,
my mother *Eve*; though a
Posthumus borne (with *Paul*)
1 Cor. 15. *out of due time*; yet can I
not thinke that thou (Lord)
who *providest* so carefully
Luk. 12, 24. *for the fowles of the aire, and*
grasse of the field, wilt leave
mee out of the check-roll
of thy providence? no
(Lord) I must acknowledge
thou hast (as here) by thy
best lov'd Apostle Iohn, re-
commended, applied mee
to a mother, to thine owne
Spouse, thy Church. O
let mee in all filiall reve-
rence and duty, ever adresse
mee to her counsell, sub-
mit mee to her discipline:
Pro. 15. It is *the foolish Sonne* (saies
the Wiseman) *that despiseth*

his

his mother, but the Wise Sonne makes her glad. O apply then (Lord) *my heart vnto wisedome*, my lips of faith, and love to those two Fountaines, of true wisedome, those thy two Testaments, the two ever-flowing breasts of this my mother, that thence I may sucke the *sincere milke of thy word, that I may grow thereby*, that I may *grow* (like thee Lord) *in favour both with God and man*, ever *making glad* this my *mother*, thy espoused Church, both the militant one here, and triumphant one above, for even, *there is ioy too over one Sinner that conuerteth*. But (alas Lord) how fondly doe I sometimes sooth my

Psa. 90. 12.

1 Pet 2. 2.

Luk. 2. 52.

Luk. 15. 7.

selfe, and thinke how happy I should have beene, what wonders I would have done, hadst thou committed to mee (as here to *Iohn*) the entertainement of such a guest, thy deare and gracious mother: alas, how facile, how sensuall a selfe-deceit is this? when as I have thy mother happily every day at my doores, whosoever makes *a conscience of doing the will of thy Father, the same* (in thy deviner Heraldry) *is thy Mother, Sister, and Brother*, and such thou hast committed to my care, and charge, and that with speciall instance, *specially those of the houshold of faith*, such let me ever (as *Iohn* here doth by

Mat. 12. 47.

Gal. 6. 10.

thy

thy mother) *take home to house*, to heare, so shall I *make friends, that will take mee into everlasting habitations*. Outward favours (I see Lord) and priviledges, though never so glorious prevaile not without inward grace; nay, they rather disavaile, and aggravate; let mee then as not thankefully or coldly them, so neither presumptuously or reweene them, but as I would most suspect my purse in a throng, so let me ever doe by that my *most treasure* in the fullest throng and confluence of outward blessings, ever praying with that my mother, the church, *in all time of my wealth good Lord deliver mee.*

Ioh. 19. 27.

Luk. 16. 9.

Mat. 13.

XXI.

Math. 27. Ioh. 19. *They give him Gall and Vinegar, to drinke out of a Reed.*

TVVas our Saviours complaint elswhere, Mat. 25. 35. *I was a thirst, and yee gave mee not to drinke*, here hee could not so complaine, he Mat. 27. 48. hath no sooner said, *I thirst*, but *one straight way runs for gall and vinegar to give him.* How Strumpet-like are their grants, worse then their denials? how much worse his supplies, then his wants? how much more may hee here iustly complaine (as in the *Psalme*) Psal. 69. 22. *when I was thirsty they gave mee gall to drinke*; and here-

in

in, how nimble are the feet of malice, though in the crooked by-wayes of darkneſſe; how *swift to ſhed blood?* 'tis not enough that they *ſtand in the way of Sinners*, no, not *walke in the counſell of the ungodly*; no pace is ſwift enough in ſins errands under that of running, *one ſtraight mayes race*, &c. How much doe theſe malicious wretches outſtrip even thoſe the *Centurions Servants* in ſpeed and promptneſſe; if *hee ſay to one goe, hee goes*, but if malice ſay to one of theſe goe, *hee runs*; but alas, how much more, though nothing but *deſtruction and unhappineſſe bee in their wayes*, doth this their readier,

Rom. 3. 15.

Pſa. 1. 1.

heartier speed vpbraid our leaden, entangled stowth in
Heb. 12.1. *the race of godlinesse?* is a
Mat. 23.15. *Proselite to bee made*, how will a *Pharise* (Iewish, or Romane either) *compasse Sea, and land* to compasse it? is *the wages of iniquity*
Mat. 26.16. *offred*, how will a *Iudas thenceforth seeke opportunity to betray innocent blood*, though of a master, a Maker? is *gall and vinegar here to bee vsed* in his torture? it shall not want either a thirsty eare to entertaine, or an itching foot to *runne* such an errand; whereas, let *God send* and *guide* too *Israel*, though out of *Abraldome* and that to *Canaan*, how doe they grudge, and murmure all the way? is

Lots wife sent though *out of burning Sodome*, yet she must have a glance *backward*, and at least *looke* a loath to depart; let God send vs into his *Vineyard* (though *to worke out our owne saluation*) *one sayes* flatly (as in the Parable) *hee will not goe, another sayes, I will, but goes not*, a third would faine goe, but *there is a Lyon in the way*, every straw in that way is a steeple, every clod a Mountaine, every brooke an Ocean, and that how full of *Remora'es*, and *Torpedoes* of delay? all wee either have, or can, or are, 'tis from him, and so all 'tis due vnto him, and yet all 'tis still vnworthy of him; and yet thus heart-bound

Gen. 19. 23.

Phil. 2. 12.

Mat. 21.

Prov. 22. 13

is

is that little all of ſervice that we doe him, wee pray as if wee were afraid to be heard, wee heare as if wee were loath to be ſav'd, and generally wee ſerve him as if wee were loath to pleaſe him; if the ſalt hath loſt its ſavour, what is it elſe fit for but the dunghill? if the light be darkneſs, how great is that darkneſſe? if our devotions be thus vnſeaſoned, vnſavoury, vnlightſome, guilty, how great is that guilt. Our naturall indiſpoſednesſe towards theſe offices of devotion, together with our enemies vigilant iealouſies againſt them, and vs in them, as they much commend the work, ſo ſhould they as much addreſſe

dresse the doer. Nor is the foote of malice a readier messenger, then its heart a Megazine of such provision, this potion (it seemes) 'twas not now to seeke, *one ranne straight-way and fetch'd it*, their *rockie hearts* were ever overflowing fountains of these *bitter waters of strife*, this *poyson of Aspes*, and yet will not our Saviour to *fulfill his owne Scripture*, and expiate our thirsting after that *Cup of abominations*, but *thirst* after it. And well might he complaine of thirst, having now what with weeping, and watching, and fasting, and bleeding, almost all moysture in him quite exhaust; and yet greater is his thirst of foule, then body,

Num. 20. 13.
Psal. 140.3
Ioh 19.28.
Rev. 17.4

body, more after the impletion of our redemption, then any repletion of his owne desires, the necessity of this draught which here he thirsts after was not so much *voluntas* (as the Schools speake) as *decretj*; St. *Iohn* is herein expresse, therefore is it (sayes he) that *hee said I thirst*, that *the Scripture might be fulfilled*; hee knew well enough, that the drink they would give him, would hee out of that same *bitter Marah* of their inexhaustible malice, hee knew that *their Vine was of the Vine of Sodome*, that *their Grapes were grapes of gall, & their clusters bitter*; that *their wine was the the poyson of Dragons, and the cruell venome of Aspes*; hee knew

Ioh. 19. 28.

Exo. 15. 23.

Deut. 32. 32

Deut. 32. 33

knew that if he should *aske bread*, they would *give him a stone*, if *a fish a Scorpion*, hee lookes not from them compassionatly to bee releeu'd, but abusively at once tortured, and (as they thought) deluded; hee expects not to gather *Grapes* frō such *thorns*, only we had deseru'd it, the *Scriptures had said it*, that therefore our desert, and his decree might both be fulfill'd, and so himselfe satisfied though still a thirst, (spight of all the knowne, both gall of their bitter sponge, worse poyson of their spongy hearts) hee will thirst, and tast too this their worst of malice, even this *Cup* too of theirs, as wel as that other of his Fathers

shall

Luk. 22. 42. *shall not passe* in that *his will*, in this *his word*, in both our desert *shall be fully done*; nor shall this bitter draught be without its mysterie, as well as Prophesie; what is this their hollow *Reed*, where with they thus abuse, and torture him, but a pregnant figure of that their Sepulcher-like Synagogue: that within it's *painted* out side of superstition, holds nothing but the rotten carcass of religion, an empty Reed in it's phantastick glosses, a hollow Reed in its dissembling glozings, a dry Reed in it's fruitlesse barrennesse, a knotty sturdy Reed in it's obstinate perversenes, a wavering inconstant Reed *shaken with every winde*, a trust-

Math. 11. 7.

lesse

leſſe broken Reede *running into the hand*, the heart of him that *leanes on't*. This Synagogue of theirs 'tis no other then the Reede that *before flowted his kingdome*, and now his wiſedome, abuſing him with the *vinegar* of ſuperſtition (now vinegar-like degenerate from the true wine of devotion (which once it was) mixt with the bitter gall of ſcorn, & malice. But

O my bleſſed Lord and Saviour, thou that art the *Well of the water of life*, of which *whoſe drinketh, ſhall never thirſt againe*, the *Vine* whence flowes that purer Wine, *which* onely *makes truly glad the heart of man*; ſhall not onely *men both taſt and ſee how gracious thou the Lord*

Ioh. 4. 14.
Ioh. 14. 1.
Pſa. 34. 8.

Lord art to them, but wilt thou both ſee, and here tell too how ungracious, malicious they can be to thee? nay, wilt thou not onely take and taſt, but *thirſt* after the bitterſt of their malice? but (alas) how much bitterer was *that mixture* of thy Fathers wrath, and my ſin? Luk.22.42. that thou ſeemeſt a while to ſhrinke at, but this to thirſt after. O let mee ever then conſider (Lord) that though my ſinnes may ſeeme to me *ſweet as ſtolne waters*, Pro.9.17. yet to thee they are *waters of gall, and wormewood*, Ier.9.15. and worſe, the *vialls* of divine vengeance, ſince my heart then hath beene a fountaine of ſuch galliſh waters. O let my *head* too (with *Jere-*

mies)

mies) bee a *fountaine* of brinish *teares*, that as *Elisha healed those infectious waters by casting salt into them:* so may I these poysonous waters of sinne, by casting on them the salt teares of true repentance, and so I may be sure (Lord) my *waters* shall bee *turned into wine* (as thou didst by that at *Cana*) but didst thou thirst more to have my redemption fulfil'd, then thine own wants relieu'd, and shall I not thirst more after the impletion of thy will, then of mine owne desires? O let me doe by thee (Lord) as thou by thy blessed Father; ever *make it my meate and drinke to doe thy will*, ever *hunger and thirst after righteous-*

Ier. 9. 1.

2 Reg. 2. 21

Ioh. 2.

Ioh. 4. 34.

Mat. 5. 6.

teousnesse: let mee not with
Amos 2.7. those in *Amos*, *pant after the dust of this earth*, but
Psa.42.1. (with *David*) *after thee as the Hart after the rivers of waters*. Let not (Lord I beseech thee) these their *bloudie feete* of malice in thy torture, so much shame those of my love in thy service, theirs are not contents with any pace, but running in sinnes errands, where *the*
Rom.6.23. *wages is* but *death*: let not mine be behinde them in
1 Cor.9.24. *the race of godlinesse*, where
Heb.12.1. the *goale is glory*; but with *David*, let mee not onely *walke in the pathes of thy precepts*; no, nor barely *runne*
Psal.19. neither *in the wayes of thy commaundements*, but with
Psa.55.6. him at lest *wish that I had*

wings

wings like a Dove to flye vnto my rest: and in as much as ſinne, ſpecially malice is the *gall* that ſtill reliſhes worſe with thee then this of their *Needs*, let mee not onely wiſh to have wings like a Dove, but ſtrive not to have any gall *like the Dove, in ſimplicitie and meeknesſe of ſpirit*, nor in that only, but like the *Doves* be my beſt muſick, a *mournfull remorſefull groaning*; like the Doves, be my feeding not on the carrion of ſpirituall corruption, ſinne; but on the pure and choycer grain of thy word; like the Dove let me ever love and live in a ſociable and peacefull vnion, with thy flocke; like *the Dove*, let mee love to ſit by

Mat. 10. 16.

Eſa 59 11.

Can. 5, 12. by the cleare streames of thy Scriptures, that therein I may (with the Dove) spye a farre off the least shaddow of that approaching vulture the devill, (like the Dove)

Can. 2. 14. let mee ever make my nest in the holes of the rocke, thy wounds who art the onely

Psal. 18. 1. rocke of my refuge, and lastly (with the pregnant dove)

Can 4. 2. let mee ever bring forth vertues, piety and charity, faith and repentance.

XXII. He

XXII.

He bowes downe the head, and giues vp the ghost. Ioh. 19. 30.

Constraint and merit can hardly meet in any the same action, if the will concurre not death it selfe; 'tis a bare execution and no sacrifice; therefore will hee *lay downe his life himselfe, no man shall take it from him*, Ioh. 10. 18. therefore will he here *bowe downe his head*, that *hee may giue vp his ghost*, men may *crowne* and *buffet* his head, but they cannot *bowe* it, man gaue him not his life, nor shall he take it from him, he himselfe will giue it, *he will lay downe his life, bowe downe his head, and giue vp his ghost him.*

himselfe: he did not owe it, no, nor did he barely yeeld it, hee freely gaue it; how much of violence have wee here, and yet no coaction? he dyed willingly without constraint, cheerfully without murmur, freely without either debt of his, or desert of ours, *hee bowed downe the head, and gaue vp the ghost*; in all his Passion, let vs but cast one eye on what hee suffered, the other on how hee suffer'd, and we shall still finde, that though *Iudas* betray him for gayne, the Iewes accuse him through envie, *Pilat* condemne him for feare, yet nothing makes him dye but loye; and this is it that thus *bowes downe his head*,

head, and makes *his yoke easie*. The crosse was though a painefull, yet a lingring death, the torture being in the parts least vitall, but most sensible, thence was it that most-what this Tragedie had a second part of breaking the legges, when boring the hands and feete, had not dispatch'd the crucified; but our Saviour stayes not deathes leasure, but (like *David*) how resolvedly doth this *Champion of the hoast of Israel* meet this *threatning Goliah* death halfe way? that he did not dye by little and little fainting away (as others) appeares plainely in that immediatly before his death (sayes *Luke*) *hee cryed with a* Mat. 11. 30.

Luk 23. 46.

lowde voyce, which when he had done, *hee presently gave vp the ghost*, having first *bowed the head*, not bowing it because hee already had, but because hee now would *give vp the ghost: he bowed the head, and gave vp the ghost.*

Luk.23.48. S. *Luke* cals this that spectacle, and indeede what ever

Act.5.9. spectacle so great? if for cõflict here 'tis, the *Prince of*

Io.12.31. *peace* encounters the *Prince of darknes*, not *Michael*, but the

Iud.9. *God of Michael*, & al the other *Angels fights against the devil, and all his angels*, not *about the body*, but the soule of *Moses*, and of every faithfull one besides; if for conquest here 'tis too, sin, hell, & the devill with all those *his principalities and powers of darknes, and*

Col.2.15. *spiri-*

spirituall wickednesses in high places are brought down, & lie for ever vanquished at the foote of his crosse; if for concourse, the living and the dead too are heere assembled, *many of the dead arose* (sayes *Mathew*) if for sorrow? here's *sorrow* beyond that of *Hadadrimmon in the valley of Magiddo*, the very *elements*, and *heavens* too beare (here) a part, and put on blacks; if great for subiects? here hee it is that is made this *spectacle*, to whose *eyes* all the *world* is but one *spectacle*, if for Actors, here both Iewes, and Gentiles, Priests, and Souldiers, friends and foes, nay God, and man have all (though severall wayes) their

Mat. 27. 52.

Zach. 12. 11.

Zach. 13. 6. 7. their hands in it: 'twas *in the house of his friends* (as hee complaines himselfe) as well as hearts of his foes, that *hee was thus wounded*,

Act. 2. 23. 'twas *by the determinate counsell of God* (sayes the Apostle) as well as the malicious councels of men, that hee was thus *crucified*; if great for wonder? heere 'tis, the *Author of life*, the *God of life*, *life* it selfe looses, or rather gives his life, the

Ioh. 14.

1 Cor. 15. 56. *sting of death*, the *strength of death*, death it selfe dyes, and lyes for ever nayl'd to his crosse in his steede, and to make it yet more strange, hee dyes for none, but for them by whom hee dyes, for none but such as kill him, I, who then had

not

not life, yet then gave him his death, and that more then either *Iudas* who betray'd him, or *Pilat* who condemn'd him, hee could easily have escaped *Iudas* his treason, or *Pilat's* sentence; but (alas) how then should my sinnes have escaped the sentence of his wrath, without the treason of his death? therefore did he *bowe downe his head*, because I had lifted vp mine too high, therefore *gaue he vp his spirit*, because I had given mine too much downe a subiect, a slave to sinne, and Sathan. But,

O my Lord and Saviour, thou *Lambe slaine from the beginning*, slaine both for, and by me before I had be- Rev. 5. 12.

ginning, thou that not one-
ly before *bowedst the heavens*
Psa.18.9. 144.5. *to come downe* to me, but that
here *bowest the head* to goe
vp for me, vp into the *hea-*
vens to *prepare* me *a mansion*
Ioh.14.2. with thee, how fully hast
thou here prov'd the devill
what thou call'st him, *a lyar*
Ioh.8.44. *from the beginning? All that*
a man hath (saith he) *hee will*
Iob 2.4. *give for his life*, when heere
thou *givest vp the ghost*, and
life for mee, the least the
worst of thine all, and did'st
thou thus freely give vp thy
life for the redemption of
my soule, and can I stick to
give vp my life, or what
ever else I can, or have, or
am, for the testimony of
thy name? What should I
now feare death for? its

sting is gone, this serpent can now but hisse at, not hurt me; yet, let mee not, because thou art thus liberall of thy life; thinke thou art therefore so lavish of it, as to *cast* such *pearles to swine*, no, thou art *that good Shepheard, and giveſt thy life*, but 'tis but *for thy Sheepe*; let me not thinke then to be a *Shrewe* in malice, a *Goate* in luxury, a *Wolfe* in cruelty, and how-ever flatter my selfe with a share in this thy free donation; thine enemies are by this time weary of torturing, and are (at length) a comming to dispatch thee, thy friends weary of weeping, and are gone to begge thee, the devils (it seemes) weary of

1 Cor. 15. 56.

Matth. 7. 6.

Ioh. 10. 11.

tempting, *Many* (sayes the Text) *smote their brests and returned*; thou thy selfe (Lord) if not weary of suffering, yet willing to give out living, *bowest downe thy head to death*, the *Sunne* it selfe weary of looking on winkes, the *earth* weary of supporting, shrinkes, and shruggs for freedome; and am not I yet weary of sinning; and so of *crucifying againe the Lord of glory*? and yet dare I pretend to an interest in the benefit of thy death, if not yet weary of the burthen of my sinnes; thou *callest* none but such as are *heavily loaden*, if I be not heavily loaden then with the shame, and griefe, as well as the waight of my sinnes

Luk. 23. 48

Ver. 46.

Heb. 6. 6.

Mat. 11. 28.

sinnes burthen, thou never calledst mee, and if I come vncall'd, can I expect any better welcome then that *garmentlesse guest, friend wherefore art thou come, take him, bind him hand and foote, &c.* thou *givest up thy spirit* (Lord) *into the hands of thy Father*, & so did *David*, and so *Stephen*, and so must I by mine too, if ever I would have it happy, thou thy self hast authoriz'd in mee this boldnes, humbly to charge thy Father with my soules custody. *Father I will that where that thou hast giuẽ me out of the world, be with mee where I am, for all mine are thine*, & then I be not taken from the lap of the world, and in a devored propriety given

Mat. 22. 13.

Luk. 23. 46.

Ioh. 17. 24. 10.

to thee, what hasty familiarity, what vnprepared rudenesse were it to commit that soule at last gaspe into his hands, with whom I would not here trust, or acquaint it; as I must commend my spirit (Lord) into thy hands at death, so in life dost thou heere commend thy spirit into mine,

Rom.8.15. *Yee have received the spirit of adoption*, as I vse thy spirit then here in life, so let me expect, thou wilt vse mine at death, let mee entertaine

Rev.3.20. then thy spirit heere *with a supper* of grace, thou thy selfe hast both *bespoke the fare*, and *invited the guest*,

Ioh.4.34. the *meate and drinke thou hast tolde mee*, *'tis to doe thy Fathers will*, and the *guest*

stands

ſtands at the dore, and knockes to come in and *ſup with me*, that I may *ſuppe with him*, *ſtand open* then *yee gates, be yee wide open yee everlaſting dores of my ſoule*, that this *King of glory may come in*, that I may entertaine him with this *ſupper* of grace, ſo ſhalt thou entertaine mee with a *ſupper* of glory, that *ſupper of the Lambe in thy new Kingdome*, let mee not then *quench thy ſpirit* in thoſe *over-flowings of vngodlineſſe*, leſt thou *quench* mine too in that *lake that burnes with fire and brimſtone*. But why Lord doth thy Apoſtle thus expreſly record the bowing downe of thy head in death? is it in way of appeale, that thy wronged head

Rev. 3. 20.

Pſal 24. 7.

Rev. 19. 9.

2 Theſ. 5. 19.

Pſal. 18. 3.

head bowes downe thus on thy guiltlesse bosome, as consciously relying on the innocence thereof? or thy hands fast nayl'd, do'st thou heereby becken a farewell to thy sorrowing friends? or dost thou bowe it down as now at length weary of, and fainting vnder the heavie burthen of my sinnes? No (Lord) thou herein rather boweſt the necke for me to that *yoke* of obedience, of obedience to the lawes doome, thy Fathers decree, and my desert; all thy sufferings as they were meritorious for me, so I see they were monitory to me, thy wounded pierced side and bowells preach compassion, thy not comming

downe

downe from the crosse though dar'd constancie, thy silence to all their reproachfull slanders patience, &c. But this bowing downe hath a double lesson, obedience, and humility; how high a degree of obedience? *hee became obedient to the death, even the death of the Crosse*; how lowe a degree of humility? so farre from arrogation of what is anothers, as 'tis an abrogation of what is thine owne *the title of a King*: do'st thou not stop thine eares (Lord) from their scoffes? nor thy mouth from their gall? do'st thou not withdrawe thy shoulders from their whips? nor browes from their thornes? nor hands from

Phil. 2. 8.

from their nayles? and doſt thou yet bowe downe, and decline thy head from the title, and inſcription of a King? *Ieſus of Nazareth the King of the Iewes*, didſt thou before withdraw thy ſelfe from the *power*, and now thy head from the *title* of a King, and is this the leſſon of all other thou bidſt me ſpecially to *learne of thee who art humble and meeke*; and dare I catch more at vaine empty titles of glory, with more purſuit, and edge then at ſubſtantiall endowments of grace? thou that couldſt not dwell with pride (Lord) at firſt in the ſame heaven, ſure thou wilt not dwell with it now in the ſame heart; thou that then

Ioh. 6.15.

Mat. 11 29.

then tumbledst out a proud angell thence, wilt thou ever take in a proud man thither? let me be sure then with thee to *bowe downe my head*; my heart, before that I *give vp my ghost*: 'twas ever thy method (Lord) to stoope, that thou might'st rise, *thou humbledst thy selfe* (sayes thy Apostle) *and so thou wert exalted*: nor is this gesture but very suitable to the worke in hand, now art thou about to give vp the ghost as a sacrifice for my sinnes, the head therefore shall supply the office of the restrayned knee, and bowe in reverence to so great a sacrifice, and didst thou bowe the head (Lord) in giving thee, and doe

Phil. 2. 8. 9.

doe any thinke it mu h to bowe the knee in receiving thee? but how well (in many respects) might'st thou say, that thou *powredst out thy soule to death?* whither wee respect the freenesse, or abundance of the gift, thy bloud, 'twas neither a strayning, nor a sprinkling, but a free and full powring of it; and didst thou thus *give up thy ghost, thus powre out thy blood,* thus freely, thus fully, for mee? and can I be so stiffe, so hart-bound, as not to powre out some teares to thee? to thee I say, for thee I dare not, thou neither wantest, nor desirest them, nay, thou dem'st them *weepe not for mee,* and yet thou allowest,

Esa 53 12.

Luk. 23. 28.

thou

thou enioyneſt me to *weepe for my ſelfe*, and commendeſt the *woman* for *waſhing thy feete with her teares*, and *commandeſt* her *example* to *record*; true (Lord) thy death in reſpect of thy ſelfe 'twas free, and willing, *thou gaveſt vp the ghoſt*, and ſo I muſt not lament it, I may not weepe for that which I muſt pray for, *thy will bee done*, 'twas my ſinnes that made it neceſſary, and ſo I may, I muſt lament it, at leſt the cauſe of it my accurs'd deſert; lend me then thy *fountainous eyes* (O *Ieremy*) *weepe* no more for the *captivity of thy people* (alas) my harder thraldome vnder the tyrannie of ſinne more needes them, if *ſtrangers bereave thy nation*

Luk 7. 38.

Quod amittitur neceſſarium, Quod emittitur voluntarium.

Iet. 9. 1.

nation of their Countrey; behold heere thy Countrey hath bereav'd my God of his life, let vs call our sorrowes (as *Phineas* wife her sonne) *Ichabod* the *glory of Israel is departed*, both *the light of the Gentiles*, and *glory of his people Israel* is here, thus mangled, thus murdered, and that for me the obscure reproach, and shame of mankinde; and yet here is some comfort too, that though the *glory of Israel bee departed*, and *departed* too *from Israel*, yet 'tis to *come vnto vs Gentiles*, so that wee now have both the *light*, and the *glory*, who *had long sate in darknesse, and in the shaddowe of death.*

1 Sam. 4. 21

Luk. 2. 32.

Rom 9.

Luk. 1. 79.

XXIII.

The mourners at his death. Mat.27.51. 52. Luk.23.44. 45.

- The Sunne.
- The Earth.
- The Rockes.
- The Dead.
- The Vayle.

The Sunne is darkned, the Earth trembles.

THis evill and adulterous generation were ever itching after *signes*, and they must be *signes from heaven*, *Shew us* (say they) *some signe from heaven*; And what better signe can they have from heaven then this, that hee was both the world's Creator Mat.12.38. Luk.11.29. 1 Cor.1.22.

Creator, who had then said of the heavens, *let them be for signes*, and it's Redeemer too who had heere done what hee had before said, *Behold I cloath the heavens with blackneſſe, and make ſackcloath their covering.* If we looke into the Booke of *Deuteronomy*, wee ſhall often finde *Moſes* calling *heaven and earth to witneſſe againſt Iſrael*, in caſe of breaking the *covenant between God and them*, and indeed what better witneſſes, what witneſſes ſo competent? the two properties of a good witneſſe, are ability, and fidelity, ability to know what he ſpeakes, fidelity to ſpeak but what hee knowes, *David* gives his word for both,

Gen. 1. 14.

Eſa. 50. 3.

Deut. 30. 19 32. 1.

oath, for ability, what such witnesse as the *Sunne* that *goes about the earth, sees all things, and nothing is hid from the heate thereof*; for fidelity hee calls them *the faithfull witnesses of heaven that cannot faile*, and how fully doe they heere acquit themselves, and discharge their surety *David* of this his suffrage? the *Covenant* is here *broken*, the *Arke* and *Author of the Covenant* crucified; nor heavens, nor earth can dissemble it, the heavens ashamed in the behalfe of frontlesse man, put on a modest vayle of darknesse, the earth afraid in the behalfe of wilfull man, trembles with astonishment, the elements of nature cannot but suffer

Psa. 19.6.

ſuffer with the God of nature, and for the now vnnaturall prodigy and reproach of nature, man: the heavens before had in the floud, wept for the ſinnes of man, but now they'le put on ſadder blackes, and more inwardly though drily mourne, as deſpairing with all their teares, to drowne ſo mountaynous a ſinne as this, the murther of their Maker; how ready, and addreſt an inſtrument is every creature to Gods will, and glory, ſave man, who was made to no other end: at that *ſlaughter* which ſometime *Ioſhuah* had vpon Gods enemies; how like a glad and eager ſpectator doth the *Sunne* turne night into

Ioſ. 10. 12.

into day, lest it might loose the sight (as't were) of any the least scene of that Tragedy? Againe, at this slaughter here of this our *saving Ioshuah*, by these enemies and *fighters against God?* how like a modest *David* doth it *turne away it's eye from beholding such vanity*, turning againe the day into night, hanging out against them *Alexander* like the last, and blackest flagge of it's defiance *darknesse? the heavens* (sayes *David*) *declare the glory of God*, and (indeede) how well doe they here declare his glory by not declaring their own, this is he that *spreads out the heavens as a curtaine*, and therfore now they'le spread

Act. 5. 39.

Psal. 19. 1.

Psal. 104. 2

out

out a curtayne of darkneſſe betweene his naked body, and the immodeſt eyes of men. And (indeede) how pregnantly doe they heere, by turning day into night, condemne of prodigy and vnnaturalneſſe this ſinne of man, the deſtruction of his Maker? men goe about to put out the *true light*, the heavens will therefore put the day, and ſo vpbrayd with darkneſſe this their deed of darkneſſe; and no mervaile 'tis from that *Sun of righteouſneſſe*, that this Sun of nature (as the Moone from it) borrowes all its light, how can it then but alike looſe its light, when that hath loſt his life? how ſhould it but (Moone-like)

Ioh.1.4.9.

Mal.4.2.

labour

labour in an eclipse, when such an earth of sinne hath interposed, and broke off the rayes of that eternall Sunne from embeaming this? yet was it not without so great a myracle in nature, that a Heathen could at first sight say, either the world is ending, or the God of nature suffering; True, at *Iosuah's command* the *Sun stood still*, and at *Hezekiah's prayer*, it *went backward*, but vtterly to loose its light (as here) as it seemes more free, here's neither *command*, nor *prayer*, so 'tis more myraculous, light is in nature more inseperable from the Sunne then motion, That a *light* should *strike Paul blind* in his way of persecution, 'twas much,

Dionis.

Ios. 10. 12.

2 Reg. 20. 10.

much, but here's a perſecution, and of the ſame *ſufferer* too that ſtrikes the light it ſelfe, the eye of heaven quite blind. But was it not the greater wonder that it did no more? May it not bee thought that therefore ſhall the heavens at the laſt day *drop like wax*, and guiltily ſhrinke and *curle up like parchment*, that did but wink onely at theſe wretches, and not ſpit *fire* on them, as *on thoſe Captaines, and their fifties that came to take Eliah?* Alas, no; the heavens were not faulty, 'twas our Saviour was not ſo *fiery*, let *Eliah* ride to heaven on a fierie Chariot, hee will not thither but on a bloudy croſſe, *the heavens know their offices*

Heb. 1 11.

2 Reg. 1. 10.

and

and seasons, and the Sunne it's going downe, and are as addreſt and ready as the *Centurion's ſervants*; but hee to ſhew his mercy did not end, no, not with his life; the Sunne ſhall but warne, not harme them, it ſhall not vtterly *ſet in a cloude*, or *goe downe vpon his wrath*, whereas the *Egyptians darkneſſe laſted three dayes*, this ſhall but *laſt three houres*: if at *Ioſhuah's* valour, then the Sunne ſtood ſtill amaz'd, no mervaile if at this greater myracle of his mercy it be quite ſtruck blinde with aſtoniſhment. And (indeed) how happily to vs did hee here *bring* (and that how much) *light out of* this *darkneſſe*. Here in this darknes

Pſa. 104. 19

Eph. 4. 26.

was it, that all those darsome shadowes of the ceremoniall law vanisht, and were lost; they began in darkneſſe on *Mount Sinay*, and here againe they end in darknes on *Mount Calvary*; nor is this darkneſſe thus a figure of a burial onely, but of a birth too, as it is a shrowd, or grave of that ceremoniall darkneſſe, so is it an ominous figure of the inward darkneſſe of their *with-holden minds*; wherein these *heart-vayled Iewes* have ever since *grop'd even at noone-day*; nor doth the Heaven thus better figure the buriall, then the earth the death of that law of ceremonies; onely whereas the *mountaine* alone at its

2 Co. 3. 15.

Exod. 18. 18

birth,

birth, travail'd with its throes, and tremblings, here at its death, the whole earth hath its convulsions, shaking fits, and pangs of dissolution; so may this staggering of the earth too bee a pregnant, and threatning figure of the Iewes now giddy tottering Synagogue and nation, ready to be shaken over the whole earth. And (alas) how should the earth but thus shake and stagger, when as this it's true *Atlas*, hath his shoulders thus torn with whips, bruis'd with the crosse, loaden with a double burthen, either so much heavier then the earth it selfe, mans sin, and Gods wrath; no, but that's not it neither, for *hee hangs the* Iob 26.7.

earth (saies *Iob*) *on nothing*, it needs no other Pillar but his *word*, and *with it hath he layd* (saies the Psalmist) *the round world so sure, that it cannot bee moved at any time*. Psa. 104. 5. true, all naturall earthquakes are but partiall, otherwise the earth could not still bee the worlds center, which in nature must bee ever immoveable; no wind or breath can move the whole earth at any time, but that of his *word* who first made it, and so that 'tis but *as the dust of the ballance, but as the drop of the bucket*, Esa. 40. 15. as the least *word of his mouth* made it of nothing, so the least *breath of his nostrills* could as easily have blowen it back againe

into that nothing whereof hee made it, as thus have *shaken* it out of his place, *tremble then thou earth at the presence of the Lord* (saies *David*) *at the presence of the mighty God of Iacob*, but why then doth it thus tremble at his absence, when the *glory of Israel is departed?* was it to shake from off her weary bosome such a murderous, vpbraiding, burdenous brood of hers; or doth it shake thus in a iust derision of those scorne-full wretches that here *shake their empty heads* at its almighty Maker? or by sucking into its enriched veines, the quickning blood of *life it selfe*, is it now growne animate, and mo-

Psa. 114. 7.

tive? or being so made *red earth*, is it become another *Adam*, and now a *falling*? or doth it feare the fall of that insupportable burthen of our sinnes, from off the weary shoulders of the complaining bearer, might crush it againe into it's wonted nothing? *Why hop yee so yee hills, what ayle yee that yee skip like Rammes, and thou earth that thou trembleſt?* hee that makes the question findes (elsewhere) the best answere to it, *the earth trembled and shooke, the foundations of the hills moved, and where shaken because hee was wroth*; 'tis no other then Gods wrath at mans sinne that shakes the earth, that darkens the heavens, that

Psa. 68.16. 114.6.

Psal. 18.7.

threatens

threatens the foundations of the world, that diſcompoſes the whole courſe of nature, *the whole creature trauailes, and groanes vnder* the weight of *ſinne* (ſayes the Apoſtle:) how euer with *Salomons foole* wee *make it but* our *paſtime*, 'tis ſinne that *curs'd* the earth at firſt, that *drown'd* it after, that *ſhakes* it here, and ſhall *burne* it at laſt; nor earth, nor heauen could beare it without a *curſe*, not earth without the *curſe* of *thornes*, not heauen without this (here) of the *tree*; *he was made a curſe for vs*. How inſtructiue and exemplary are the loweſt, the vnworthieſt of the creatures to vs, if obſerv'd; the dull heauy earth had before

Pſal. 18. 15.

Rom. 8. 22.

Prov. 14. 9.

taught its iſſue man, the leſſons of a fixed conſtancy, a lowly humility, a fruitfull pregnancy, an ingenious gratitude in returning heavens influence of raines and dewes, in the incenſe of mists & vapours, theſe are not enough vnleſſe it here read him a lecture too of feare, and reverence, how to *worke out his ſaluation with feare and trembling*, how to entertaine his Saviours paſſion with a trembling compaſſion.

But O my bleſſed Lord, and Saviour, what becomes the while of the faces and hearts of men? when the heavens are faine to teach the one ſhame, the earth, the

the other feare? the Sunne asham'd to looke on this dismall spectacle of their cruelty winks, the earth affraid to bee made but the stage to it shrinks, and shrugs to bee rid o'nt; and doe men yet goe on in despight of both? how well may the heuaens, and earth say to vs, as the children each to other in the market place: *wee have mourned to you, and you have not wept*) shall thy death (Lord) darken the eye of the seeing Sun, and shall it not wet the eye of the doeing Sinner? how doth the Sun of nature sute it selfe to the *Sun of righteousnesse* in being thus *blinded*? and shall not my more interessed eyes sorrow with such

Mat. 11. 17.

ſuch company? without which they can neither ſorrow to ſee, nor ſee to ſorrow? without which they had eternally ſorrowed in vtter darkeneſſe: before that laſt day (Lord) thou haſt told me, *the Sunſhall be turned into darkeneſſe, and the Moone into blood*, and ſo wert thou before this laſt day of thy life: turne me ſo too (Lord) before my laſt day into that *darkeneſſe* of ſorrow, that *blood* of martirdome, that *daily* martirdome of *Pauls*, mortification: thou often calleſt thy ſelfe (Lord) *light*, and how truely doth it here appeare thou art ſo? at thy birth thou brought'ſt light into the world, the night was then

Mat. 24. Mar. 13.

1. Cor. 15. 31. Ioh. 1. 4. 9. 8. 2.

then turned into day, *a light soone vnto the Sheepheards watching ouer their flockes by night*, and though 'twere night, yet the Angell tels them *this day is borne to you*, &c. Then was fulfilled that of the Psalme, *the night shineth as the day*: so, at thy death againe did thou take the light away with thee, that day is here turned into night, here is fulfilled that of the Prophet, *then shall I cause the Sun to goe downe, at noone, and I will darken the earth in the cleare day*: in as much then (Lord) as it appears that (both in thy *birth* and (here) at thy *death* againe) thou art the *light that lightens every one that comes into the world*; *even so come* (Lord

Luk. 2. 8. 11.

Amos. 5. 8.

Ioh. 1. 9.

(Lord Ieſu) *come quickly* into my darke, benighted heart. Turne its night of ignorance into a day of true light, and if at any time thou leaveſt it for a time (as here thou doſt the world) turne then as here my day into night, a night not of ſinne, but ſorrow, *let heavineſſe endure that night, and no joy come* vntill *the morning*, that morning when thou that *day-ſpring from an high ſhalt againe viſit mee*; thou ſhewedſt thy ſelfe Lord to the Iſraelites by a *cloud*, and to thoſe Wiſe men but by a ſtarre, and here to the Iewes if by the Sun, 'tis but by its darkeneſſe, not light: how much more graciouſly, more gloriouſly do'ſt

Luk. 1. 78.

Exo. 16. 10. Mat. 2.

do'st thou vouchsafe to shew thy selfe to mee in the bright Sunshine of thy Gospell? how much more inexcusable I, if *I walke* not, if I *delight* not in this thy greater *light*? here (I see Lord) what thou meanest by those thy frequent acclamations to the heavens and the earth for audience. *Give eare O Heavens, and heare O earth &c.* And well (Lord) maist thou thus startle and vpbraid deafer man by the Heavens and the earth's thinner eard attention; they heare thy groanes not without sorrow, trembling, and compassion, whilst men that cause them slight them, with either, an *Idols* or an

1 Ioh. 1.

Deut. 32. Chap 33.

Ad-

Esa. 44. *Adders eare*, that *cannot* or that *will not heare*; shall the earth tremble more on which, then I for, and by whom thy blood was shed; shall corrupt *Felix tremble at* Pauls *preaching of iudgement*, and shall not I at thy suffring of execution? shall Act. 24 25. *Balthazar quake so* with enter-fecring *knees & ioynts at the hand writing vpon the wall* and not I at thy hands here writing thy last will and testament in blood vpon the Crosse? who am I that am but a clod of that earth that here thus trembles, spurnd to *dust* by euery foot, and then scattered by every *wind*, that I should not quake, and tremble with that whole, whereof Dan 5.6.

I

I am the weakeſt part, for that head, whereto I am the vnworthieſt member? how much otherwiſe have I vnmade my ſelfe from what, and whereof thou firſt mad'ſt mee, if I tremble not with the earth (here) of which, and at thy death by whom I was made.

XXIIII. The

XXIIII.

The Rockes rend, the dead arise.

Mat. 27. 51. 52.

Ierusalem from its rocky situation is call'd by some *Civitas petrosa*, the rocky Citie, the inhabitants might as well give it that name, as the soile, its foundation was not so stony as the peoples hearts, or rather had their hearts beene but of stone, they had here rent a sunder, as the rocks themselues doe, what should worke on such harder rocks, but the fire of hell, vinegar of teares? did not the dull earth vpbraid enough their relentlesse cruelty, but must the harder rocks

As *Hanibal* through the Alpes.

rockes yet further ſhame them? and (indeede) how fully doe they ſhame them, how fouly? if men ſhut their more rocky bowells againſt their Saviour, as glad to give him his death, the rockes will open their ſofter bowells to him, as in them proud to give him his grave; he himſelfe not long before had ſaid it; *if men ſhould hold their peace, the very ſtones would cry* in a confeſſion of him, here 'tis made good, the lowder eloquence of ſtones, ſupplies the ſtupid ſilence of men, rather then faile, the very rockes will ſtrive to cleave themſelves all into mouthes to preach his funeralls, and the Heavens will bee the mour-

Mat. 27.9. 16.

mourners, and weare the blackes; how more then ſtony are wee if wee learne not of theſe ſtones this duty to this *our corner ſtone*, to rend our hearts in compaſſion at his paſſion. *Ioſuah* a little before his death, takes *a ſtone* and erects it as a *witneſſe betweene God and Iſrael*, *Behold* (ſayes hee) *this ſtone ſhall be a witneſſe vnto vs, for it hath heard all the words of the Lord which hee ſpake vnto vs, it ſhall therefore be a witneſſe againſt you, leſt you denie your God*, here this our Champion a truer *Ioſhuah*, a little after his death, *cleaues the ſtones*, in witneſſe that they have more tenderly heard the words which the Lord hath ſpoken vnto vs, and

Mat. 27. 40. 1 Pet. 2. 7.

Ioſ. 24. 26. 27.

and shall they not rise vp in iudgement, and witnesse against our more impenitrable, immalleable hearts, if they *rend* not with anguish, if they *cleave*, they gaspe not in a spirituall thirst after this *water of life*, his blood? is that it that these rockes thus gaspe for? or doe they cleave themselves to discover their more harmelesse, softer sides to this *rocke of our defence?* or is it (as sometime for *Corah*) to make living graves, to have buried them before their death, who would have kill'd him after his buriall, *swearing* him *dead* againe *after he was risen.* Or doe the greater rocks break themselves thus smaller, and

Psal. 18. 1.

Num. 16.

Math. 28. 12

and ſo fitter, to give them that their owne death of *ſtoning*, that *death* which not long before *they would have given him*, but now is thought too eaſie, they had crucified this the *chiefe corner ſtone*, and now the ſtones ambitions (as it were) of revenge, would faine ſtone his crucifiers; hee himſelfe had not long before told thē, that *God* was *able even of ſtones to raiſe up children vnto Abraham*, here 'tis made good, the children of *Abraham* are growne ſtones, and therfore God raiſes of theſe ſofter ſtones more naturall children of *Abraham*, more filiall in duty, more tender in compaſſion, in ſo much, that out of ſhame, and indignation,

Ioh. 10. 30. 31.

1 Pet. 2. 7.

dignation, that ſtones ſhould thus vpbraid *Iudas-like vnboweld* men, the very *dead* will *riſe* in part to ſupply the deader numbdneſſe of the living, reſigning their graves to ſuch deader living carcaſſes, at once to hide, and bury them. *Dives* was not ſo very an Infidell in hell, but that he did beleeve that *if one ſhould riſe from the dead to his living brethren, they would ſure beleeve*, behold here are *riſen many from the dead*, to theſe more faithleſſe wretches, and yet ſo farre are they from beleeving the dead riſen, that they fall *a ſuborning the living to ſweare that hee* himſelfe by whom theſe riſe, *was not riſen*; nor is this myracu-

Act. 1.
Mat. 27. 52.
Luk. 16. 30.
Mat. 28. 12.

myraculous conviction of their infidelity without its ſpeciall propheſie, *I will open your graves, and make you to come out of them*, and (indeede) what better prooſe that he was that ſame God, whoſe property is *to kill and make alive, to bring downe to the grave, and to bring vp againe*: what better taſt or earneſt of the power of his death, that hee had by his death put death to death, and led *captivity captive*, that he was that *ſtronger man* (in his owne parable) that had conquer'd and *bound that ſtrong man*, death, and that in his *owne houſe*, the grave, then that it is thus enforc'd to yeeld vp to him its chayned captiues? what con-

Eſa.37.12.

Deut 32.39
1 Sam 2.6.

Luk.11.21.

q eror

queror ever led such spoiles in triumph? the consumed spoyles of death, and of the grave; the grave whose stile before was the *insatiate grave*, here, it surfets, and *Judas-like* having swallowed this sop, this incorruptible and so indigestible morsell of innocence, vomites vp not onely it, but its owne bowels too, the incorporated dead, and no mervaile if the grave thus surfetted not before vs'd to such fare, but ever feeding with *Noah's* Crowe on the carrion of corruption, still but as a wayter on sinnes trencher, never on the *bread of life* till now; and how early too, as well as fully doth this power, and value of his

Pro. 30.16.

death breake forth: even to the Theefe hanging with him on the tree to dye, hee promises the life of glory, and to the bones that lye in their graves already dead, he gives the life nature, and of glory too, these shall take possession with him (in the right of all the rest) some of the resurrection of the body, some of both body and soule; that all might know there is no hope of either, but by vertue of that his death. But, O my Lord and Saviour, thou the only *rocke of defence*, and yet a *rocke* of so much *offence* too; *the Lambe slaine from the beginning; slaine, and yet alive*, and never more living, then now in death; but (Lord) *do'st thou*

Psa. 18. 1.

1 Pet. 2. 8.

thou shalt wonder among the dead, shall the dead rise vp againe and praise thee? shall thy louing kindnesse bee shewen in the grave, or thy faithfulnesse in destruction? shall thy wonderous workes bee known in the darke, and thy righteousnesse in the land where all things are forgotten? Yes (Lord) thou shewest wonders (here) among the dead; rockes, and carcasses rend, and rise vp to praise: O Lord, thou art *the rocke of my saluation and my refuge*, shall I be lesse kinde then to thee, than the rockes? *thou art the strength of my life*, and shall I be lesse liuing to thee then the dead? thou mad'st thy people *Israel* to *sucke oyle out of the flinty rocke*, let me sucke

Rev. 5.9.
Psal. 88.10. 11.12.
Psa. 30.10.
Psal. 18.1.
Deu. 32.13.

out of these rocks this oyle, this benefit to supple, to rend my heart at thy torment, to open it for thy entertainement, otherwise if these stones of earth should herein *condemne* mee, what should I expect for *execution*, but such *stones from heaven*, as thou sometime showredst *downe on the flying Amorites*, and then what *rocks* shall *I call* on *to hide* me *from the wrath* of thy Throne, when the rocks themselves discover their own infidelities at the horror of thy crosse? thou (Lord) art that true *rocke of Rephidim*, whence flowes the *water of life*. Thy Apostle tells me, *that rocke was Christ*, both a fountaine, and a shelter to all thine, out of

Ios. 10. 11.

Rev. 6. 16.

Exo. 17. 6. 1 Cor. 10. 4.

of this *fountaine* (Lord) *give me to drink that I never thirst againe, hide mee in thy secret place, and set mee up on this rocke of stone, into a cleft of this rocke put mee*, as thou didst by *Moses, when thy glory passed by*, it is the onely *hiding place from the storme, and from the tempest.* But (O Lord) though the horrour of thy sufferings pierce the rockes above ground, *shall thy wonderous works be known in the darke too, shall the dead rise vp and praise thee, who will remember thee in the pit?* Yes, here are some (it seemes) more mindfull of thee in the darke *grave* of death, *the land where all things are forgotten*, then vsually I am of thee in the lightsome

Ioh. 4. 15.

Exo. 33. 22.

Psa. 88. 12.

sphæare of life of knowledge; if at thy death I start, I rise not out of that more *infamous*, darksome, loathsome grave of sinne, may not *Salomon* iustly *praise the dead that are already dead, more then the living that are yet aliue?* mayst thou not refuse the counsell of those *Angels*, and doe well to *seeke the liuing among the dead: hee that will not leaue a life, for thee, is not worthy of thee*, how much more a death, a grave, and that of sinne? if I rise not out of this grave (of sinne, how should I ever thinke to *bury my dead*, my sinnes? in those graves of thy wounds: nor doe these *dead* (Lord) here only arise, but (as the Text hath it) *up-*

Eccle. 4.2.

Luk. 24.5.

Matt. 10.37 Luk. 14.26.

peare

peare to many, nor let me account my ſelfe riſen from this grave, vnleſſe it *appeare* in newneſſe of life, though as on *Lazarus* ſome *grave cloathes*, ſome remnants of ſinne, will ſtill ſticke on me, yet let mee with him the ſtone of heart-hardneſſe, being *taken away*, *come forth to the light*, *that the glory of God may appeare*, ſo ſhall I be ſure to have my part in that *firſt reſurrection*, on which the *ſecond death ſhall have no power*, ſo ſhall I be able in right of this thy conqueſt over death, and the grave, to triumph, and ſay, *O death where is thy ſting*, *O grave where is thy victory*.

Mat. 27. 53.

Ioh. 11. 40. 41.

Ver. 44.

Rev. 20. 6.

1 Cor. 15. 55.

XXV.

The vayle of the Temple is rent from the top to the bottome.

Mat. 27. 51.

IT was a custome among this people of the Iewes, at the hearing of blasphemy to rend their garments, wee may see it in the *high Priest* at that pretence of *blasphemy* in this our blessed Saviour, how pregnantly, how iustly then doth the temple (here) vpbrayd these their owne blasphemies 'gainst him in this their own custome of *rending the garment*: And indeede how could it doe lesse? it is the *Lord of the Temple* that is thus blasphem'd, and can the

Mar. 14. 63.

Ier. 7. 4.

the *Temple* of that *Lord*, but suffer with him? if *David rend his clothes* at the death of his friend *Jonathan*, can the Temple doe lesse at the death of its friend Iesus? how true a friend, a Champion both to the Temple, and the Law, let that his zealous vindication of the one from the trash of *Merchandize and burthens*, of the other from the more prophaning, *burdening glosses of the Pharises*, beare him witnesse. Well then might the Law, and temple rend this their *vayly garment* at such a death, of such a friend; so false was that their pretended cavill of his *enmity to the Temple*, that the very Temple it selfe as sufferingly

a Sam. 1, 11

Luk. 19, 45.

ringly conscious of the injury, will among the rest, the heavens, the earth, the rockes, the dead, make a mourner too at his funeralls; and rend this its garment, as if willing to be rid of so unseasonable a *crimson one*, to get one more suitably sad; the Sunne puts on a vayle of darkenesse, as otherwise too glorious for such a spectacle; the Temple puts off her *vayle of colours*, as now too gawdy for such a funeralls; all things in their way suffer with him save only man, for whō only it is he suffers all, he died neither for heavens, nor earth, nor rockes, nor vayle, but *for us men, and for our salvation*, for vs, and by vs too, if

Exo. 36. 35.

if wee beare not then a part in this so vniuersall sorrow; what can either their sufferings be but to our greater shame, or his but to our greater iudgement? doth hee take vs into *the glorious fellowship of the sonnes of God* to him, and doe we exclude our selves out of the compassionate fellowship of the sonnes, the elements of nature towards him? doe we call our selves his *followers*, his *members*, and doe wee suffer hesse with him then his insensible by-standers, and spectators? true, the *Temple* is his *house*, but wee are his *household*, and shall the house mourne more at his death then the family? nor are they his mourners with- 1 Ioh. 3. 2 Cor. 6. 10.

without their ſignificance as well as ſufferance, the e foure, the *heavens*, the *earth*, the *rockes*, the *vayle*, as they exemplarily teach vs repentance, ſo extenſively doe they teach vs faith, as the burthen, ſo the benefit of his paſsion, and that in an effectuall extenſion of it to ſome of all theſe ſuffering places, in *heaven* to the Saints, and (as ſome think) to the Angels in their eſtabliſhment, in *earth* both, to the living and the dead too, and among them to ſome of both kindes, the *heart-vayled Iewes*, and the *rocke-hearted Gentiles*; if the myſterie hold, the morrall will be this, none ſhare but ſuch as feele his ſufferings, to ſuch

2 Cor. 3. 13. 16.

such onely, *heaven* is opèned, the *grave* conquered, the *rocke* of all true *refuge cleft* for them to *shelter in*, the *vayle* of all those legall types and ceremonies, *rent* and done away, so that now this the true *holy of holyes*, is no longer to them shadowed, but that now they may looke on him better then the people on his shadow. *Moses* when *hee* then had but *talked* a while *with him*, without any other *vayle* then (what the Apostle so calls) *his* owne *flesh*; here did this *Sunne of righteousnesse* breake forth, and dispel that cloud of figures, *here did the day spring from on high visite vs*; and chase away those shadowes of the night,

Psa.18.1. Exo 33.22.

Exo 34.33.

Heb 10.20.

Mal.4.2. Luk.1.78.

night, here's the *way into the heavenly Sanctuary opened*, here the *vayle* it selfe makes a full, and reall comentary on that our Saviours last text, *it is finished*. If any aske what is finished? the vayle in way of answere rends it selfe asunder to let vs see here finished, the Fathers wrath, the Sonnes sufferings, mans redemption, the devils doubts, the Priests designes, the perdictions of the Prophets, the expectations of the Fathers, the curse and ceremonies of the Law, the curse of the morall, and vse of the ceremoniall; yet let not any unbearded, unheaded, or rather too too heady Schismatique henceforth con-

Ioh. 19. 30.

clude

clude the vseleſneſſe of all preſent ceremonies in the Church, let him know that they are but the ceremonies of type, and figure, that are here abollish'd, not those of rite, and order. Vnity it is the ground-worke of nature, the very *Anima* of the Being of all things; love and order are the two shoulders of this *Anima*, order protects that vnity that love attracts, were it not for these, how soone would the Church, the world it selfe, crumble out it selfe into miscarrying factions, fractions of dissolution? even the sacred Trinity it selfe, that archetype of vnity, is not without order, such order as that equality

of

of Deity permits, an order coordinative, though not ſubordinative, an order of priority, though not of ſuperiority; and as in that Kingdome of vnity, ſo in that other of confuſion, hel, there is order too, the *deuils* themſelves have their *Prince Belzebub*, that *kingdome of* Mat. 3. 26. *darkneſſe*, if either *deuided 'gainſt it ſelfe*, or altogether diſordered in it ſelfe *could not ſtand*; let the Papiſt then make his Church (like the muſhrome) all head, no body; the Browniſt his, like *Pliny's Acephaloi*, all body, and no head; let not vs make Chriſts myſticall body leſſe organicall, then his naturall; but proportionally Rom. 12. *knit together* in the vſe full variety

variety of the ſeveral members, by the ſinewes of love, and order; how weake and ſuperſtitiouſly ſpleeniſh thē is the rage of the Browniſt 'gainſt the Church of God, about her ceremonies, how poorely borrowed from *Rome* it ſelfe, who out of hatred to the tyranny of the *Tarquins*, banniſh'd the very name it ſelfe in a good Conſull, ſo called; though the *vayle* be rent, the Temple hath not loſt all her other ornaments, in which, ſo there be in their number paucity, in their nature purity, in their vſe decencie, I ſee no reaſon why the ſame God ſhould not now (as heretofore) be *worſhip'd in the beauty* (as well as duty) of

1 Cor 12. 12.18.

England

Pſa 93.6. 96.9.

of holineſſe: holineſſe becommeth his houſe, and worſhip him (ſayes *David*) *in the beauty of holineſſe*. But,

O my bleſſed Lord and Saviour, thou who art that true *holy of holy's*, ſo long *vayl'd*, and ſhadowed by types, and figures, but now pervious to the weakeſt eye of faith in thy word, & Sacraments, give me leave to aske thee why thou ſo long ſhew'dſt the *Sunne* by a candle, thy ſelfe, the true day light, by theſe weaker glow-wormes of legall types? Didſt thou envie mans happineſſe in knowing thee; alas no, 'twas in that *knowledge* thou mad'ſt him happy; at the firſt didſt thou need thoſe ſacrifices? no, all

Exod. 36.

the

the beaſts of the field are thine, and ſo are the cattell vpon a thouſand hils: rather (ô Lord) to confirme the faith of thine by the exact implction of all thoſe prophetike types of thee, in thee, ſo that if now any vn-Iſraelited Iew have that vnſeaſonable queſtion of *Iohns Diſciples*, ſtill lurking in his heart, *art thou hee that ſhould come?* the *vayle* it ſelfe of all thoſe ſhaddowiſh ceremonies that beſpoke thee, in way of anſwere rends it ſelfe into that confeſſion of the *Centurion*: *truly this is the Sonne of God*; the devills themſelves have now given ouer that, there *if thou be*, and *confeſſe, beleeve, and tremble*; that *Iſraelites garments*

Pſa. 50 10.

Mat. 11. 3.

Mar. 15. 39.

Mat 4. 3. Iam. 2. 19.

waxt

Deut. 8. 4.

waxt not old in all their iourney, vntill they brought them home to *Canaan*, nor hath this garment of their Temple but lasted, vntill it hath brought them through the fleeting travaile of their figures, to the *flowing Canaan* of his crosse: (O Lord) as thou didst *rend* this vayle of types to make way for my faith into thee, so rend (I beseech thee) that fleshy *vayle of infidelity*, of obduracie from my *heart*, to make way for thy grace into it. But did not the barbarous Souldiers (Lord) spare thy garment whole; how comes it to passe then that this garment of the Temple scapes no better? Wert thou lesse thrifty, or

2 Co. 3. 15. 16.

more

more cruell to this of the Temple, then they to thine? no, but herein more merciſull to me, this garment of the law, 'twas like *Adams figge-leaf'd breeches*, too ſhort to cover my ſhame, my ſinne; like that *covering* in *Eſay*, *ſo narrowe that I could not wrap mee in it*: in that therefore to prevent my truſt, didſt thou thus rend it, but thine owne the embleme of thy all-ſufficient merit, how mercifully, how providently didſt thou for me keepe that whole? let me not then with the ſelfe-ſaving Papiſt (againſt that thine owne Parable) goe about to *put a new peece into the olde garment*, the new peece of mine owne wrought,

Gen 3.

Iſa 28 20. Eſa. 59. 6.

Luk. 5. 36.

wrought, or bought merit into this old, yet strong garment of thine; what neede I? it is both whole, and large enough, why should I then (as thou speak'st thy selfe) so, *rend* and *take away from the garment*, my rents of sinne will so *become worse*; what should I so doe lesse, if still a patching out this thy garment with shreds of mine owne merit? then give thee the flat lye, and that in those thy last words vpon the Crosse, telling thee to thy face, It is not finish'd.

Luk. 5. 36.

As the Papists by their doctrine of condigne merits.

XXVI.

XXVI.

His ſide is pierced with the Speare, whereat there flowes out water and blond.

Ioh. 19. 34

THeir *Sabath* now *drawes on*, wherein 'twas not lawfull to *beare a burthen*, that their croſſes therefore might keepe their Sabaoth too (ſo full more of ceremony, then mercy is ſuperſtition) they, even the croſſes ſhall not beare their burthens neither on the Sabath; but the legges of the crucified are to be broken, the ſooner to diſpatch them out of the way; but our Saviours willingneſſe to dye for vs, prevents this their ſuper-

Ioh 19.31.

superstitious cruelty, they
Ioh. 19. 33. *find him dead* to their hands;
yet see how easily desire
spreads, and itches into
opinion, their owne eyes
shall not make them beleeve
him already dead, not quite
past suffering, vntill they
have with *a speare* search'd
for life at the Well head it
selfe, the heart: how truely
Ier. 17. might the Prophet say, *that*
the sinne of Iudah was written
with a pensill of iron; how
well might hee himselfe
complaine, *after all suffering*
they haue added wounds, sence,
or life either, are not bounds
wide enough for their ma-
lice, his life may, but that
has no *finitum est*, no, not
with his suffering; and yet
cannot all their malice
breake

breake the least bone of him, how plainely doth he herein prove himselfe the true *Passeover*, of which *not a bone must be broken*, and so of him to the Psalmist. *He shall keepe all my bones, so that not one of them shall be broken.* Exod. 12. Psal. 34. 16.

It is the generally receiv'd opinion, that the Souldier who gave this wound with the speare, was one *Longinus* who before this was blind, but by vertue of that precious bloud that (here) sprang out on his eyes, from our Saviours side, hee had his sight restor'd, and was hereupon converted, and after became Bishop of *Capadocia*, and in the end dyed a Martyr; how-ever, Physitians (as *Austine* speakes) are vsu-

ally liberal of others bloud, but as ſparing of their own: here 'tis not ſo, inſteed of the Patients arme, 'tis the Phyſitians owne ſide that bleedes, inſteed of a Lancet a Speare, and that in the hands of a blinde Chirurgion, and yet as blinde as hee was, how right did hee hit the veyne, that veyne which was the fountaine of all our happineſſe, of both his Sacraments *forthwith there came out water and bloud.* Here was that *fountaine opened to the houſe of David for ſinne and for vncleanenesſe*, here's *bloud* to expiate *ſinne*, *water* to waſh away *vncleanenesſe*, what other is it but that *riuer of Paradiſe* parted into *foure ſtreames*, flowing into the

Ioh. 19. 34.

Zach. 13. 1.

the foure parts of the world? what but the *dore of the Ark*, of the true *Arke of the covenant*, the onely *Arke* of safety from the *deluge* of sinne and death, a *dore of utterance*, and of *entrance* too, whence flowes to vs the *water of life*, where opens to vs a *Sanctuary* from all the pursuits of persecution; the Evangelist might happily have allusion to this vse of it, as of a dore, in vsing that word to expresse it, he sayes not *penetravit*, but *aperuit latus*: nor is this wound given but after death, to shew that 'tis by his death onely, *the way is made into the heavenly Sanctuary*: thus God *brings light out of darkenesse*, and makes the worst

Col. 4.

Heb. 5.

of their malice to ſerve his mercy and our advantage, what they make a wound, he makes a dore, an *everlaſting opened gate* of grace, of glory, what they vſe as a ſpeare of cruelty, hee makes a key of comfort, *a key which onely opens* that way into Paradiſe, which the Cherubims ſword had ſo long kept ſhut; this day ſhalt thou be with mee in Paradiſe: what other is this ſpeare to vs, but the *rod* of *Moſes* that fetches the true *water of life*, out of this the onely *rocke of our ſalvation*, to make way for vs into the flowing *Canaan* of his ſide; *Eve* was *built* out of *Adams ſide a ſleeping*, and here our Saviours ſpouſe too his Church, is built

built out of his side a bleeding. *Adam* was first cast into a sleepe, and so is he here first cast into the sleepe of death, his death was no other then a sleepe; *I lay me downe and slept*: Here *Ioab* againe *strikes Absalom through the side with a speare, hanging on the tree* by *the hayres of his head*; when he had taken our sinnes and rebellions on him, our Saviour was a very *Absalom*, an *Absalom the sonne of a King, fayrer then the sonnes of men*, whose death pacifies the Kingdome, 'tis by the hayres of the head too that he hangs thus on the tree, our sinnes he had made his, and they *were more in number then the hayres of our heads*; by those

hayres is it that our Saviour here hangs faster then by all their nayles, thus *the fiercenesse of man shall turne to Gods praise*, thus God can turne the bitterest *waters of Marah*, of malice, into the wholsome streames of his mercies, of his mysteries. But,

Psa. 76. 10.

(O Lord) thou that *breakest the bowe, and knappest the speare in sunder*, what meanest thou here (Lord) to be thus both tortured living and wounded dead? Wilt thou keepe nothing whole, nor without nor within thee: thy Apostles they are scattered in the Garden, thy garments at the Crosse, thy bloud how many wheres: thy skinne they have rent

with

with their whips, thy eares with their blasphemies, thy back they have cloven with their *furrowes*, thy hands and feete with their nayles, and wilt thou yet have thy heart cloven too by their speare? would they with the speare kill thy soule too with thy body? what can the speare here search for in thy heart, who onely art the *searcher of all hearts*? doth it (as *David* speakes) *make inquisition after blood?* alas, how should it hope for any more after all these showers, these floods already spilt; doth it here seeke for thy Disciples? they are *fled*; is it thy spirit? that is *gone to thy Father*: thou tellst mee (Lord) of many

Psal. 129. 3.

Psal. 9. 12.

mansions in thy Fathers house already, and art thou still making more for mee in thine owne heart? *thy beloved Disciple leaned on thy breast*, but wilt thou make a dore for me into it, that I may lye yet neerer in thy heart? O let me not onely (with *Thomas*) *put in my hand*, but my heart too into this thy wounded side; as *Joseph* did by thee, so doe thou by me (Lord I beseech thee) ever in my greatest distresses take mee from the Crosse, and in this thy *Sepulchre*, thy side, give my restlesse heart a reposefull Sanctuary; put me (as thou didst thy servant *Moses* whē thou passedst by) *into a cleft of the rocke*, this cleft of thee

the true *rocke of my refuge*, so shalt thou *passe by* my sinnes, and I *shall see thy glory*. Out of this side of thine there flowed not bloud alone, but *bloud and water*, as they flowed together out of thy pierced side, so let them ever (Lord) flowe together into my wounded soule, both the bloud of iustification by faith, and the water of sanctification by grace; those which *thou hast ioyn'd*, let me not thinke to *sunder*, *water and bloud*, 'tis thine owne rule, *except thou wash me, I can have no share in thee: thou art made to vs* (sayes the Apostle) *sanctification and redemption*, not the one without the other, 'tis a safe rule, what thou hast wrought for

Psal. 17.

Io. 13. 8.

1 Co. 2.

me, that in some measure thou work'st in me; thou hast not suffered for me, vnlesse I suffer too vnder the burthen of my sinnes, thou wert not crucified for mee, except I be *crucified too to the world, and it to me*, thou dyedst not for me, vnlesse sin *dye dayly in mee*, thou hast not risen for mee, except I rise too out of the *insatiate* grave of customary sinning, and that to newnesse of life, that life of *grace* here, or never hereafter to that life of *glory*.

Gal.6.

1 Co.15.

Pro.30.

Psa.84.11.

The *servant* must be *as his Master*, shall I thinke to be a servant and not a follower, be thou then (Lord) as my price, so my patterne too, as my Mediator so my mirrour,

mirrour, give me not only of the *blond* of thy side to expiate my sinnes past, but of the *water* too that *I thirst not after them againe.* Curiosity (Lord) it is the morall speare, that not content with what flowes from thee, presumes to search into thy heart for secrets, in some things let mee affect rather a contented ignorance, then a curious knowledge, rather modestly doubting with safety, then wittily determining with danger, rather leaving it doubtfull whether or no thou went'st locally into hell, then to goe thither to see, in some things admiration is safer piety, then apprehension.

Ioh. 4.

XXVII.

XXVII.

Ioseph begges, and buries his body, when Nichodemus had embalmed it.

Ioh.19.38.

WEe reade of three *Iosephs* in Scripture, all three eminent & choice instruments of Gods glory, and mans good; The first *Ioseph* made way for *Israels* reliefe in *Egypt*, from the famine; the second for *Israels* Saviours escape into *Egypt* from the sword, both went into *Egypt*, the one to get the *staffe of life*, bread; the other, to preserue *the life of life*, our Saviours. So doth this the third *Ioseph*, make way for him too, & though neither from famine, nor sword,

Iohn.14.

sword, yet from his *thirsty bloody Crosse*, to his quiet grave; the first *Ioseph* brought *Israel* from *Canaan* into *Egypt*, but this *Ioseph* brings the Saviour of *Israel* from the *tyranous Egypt* of his Crosse, into the *Conquered Canaan* of his Sepulchre, where hee vanquish'd that same *Anak-gyant broode* of sinne, death, the deuill and hell, and that *in their owne territories* the grave: The first *Ioseph* brought *Israel* to *Pharaah*, the second carries this Saviour of *Israel* from *Herod*, and this third, beggs him of *Pilate*; the Iewes buy him of *Iudas* and kill him, *Ioseph* begges him of *Pilate* and buries him, and still how much better is he beg'd

begd by faith and prayer, then *bought* in Crucifixes and Pardons; but alas, how much more doth *Ioseph* cost him, then he *Ioseph*? he spils his blood for *Ioseph*, *Ioseph* spends but a word for him and speeds, but 'twas a bold one, *he went in boldly to Pilate, and asked the body of Iesus*, nor may we thinke to speed with, or for our Saviour, without a discreetly resolved boldnesse, he that feares when hee hath to deale with man for God, betrayes the cause to suspicion, himselfe to denial, and vpon the matter God himselfe to the dishonour of vnfaithfulnesse, vnworthines, as if he could shrinke from the assistance of his owne

Mar. 15. 43.

owne ordinance: feare both with God and man ever antidates deniall. But what doeth *Iosephs* faith, and loue *Phœnix-like* take life, but from the ashes of our Saviours death? wee reade of no discouery of either vntill now, it cannot be dissembled, but that *Iosephs* faith was hitherto but *smoaking flaxe*, or if fier'd, but rak'd vp in the paler ashes of a tongue-tyed feare, yet herein appeares it's *trueth*, that at length (with *Davids*) *it growes hot within him*, and breakes forth, *and casteth out feare*; *a friend loveth at all times* (saith *Solomon*) but if that loue at any time more appeare, be it rather (with *Iosephs*) in the storme, Psal. 39. 4.

storme; in Sunne-shine friends, swarme like Bees, and dance like attomes, *Ioseph* doth not so, him whom he dares scarce acknowledge amidst all the glory of his myracles, him hee dares *boldly begge*, after all the misery of his sufferings, he is no *Capernait, following him when hee gives bread*, forsaking him when hee wants and *cryes for drinke*; No, he thirstes most after this water *of life*, when that it selfe complaines of *thirst*, and beggs him now, when hee himselfe is become a beggar, *Love is stronger then death* (saith *Solomon*) such is *Iosephs*, death is so far from killing it, as it gives it birth rather, and a kind of post-

Iohn 4.

humall

humall succession. *I sayd I will goe vp into the palme tree, and take hold of the fruit thereof*; What is the palme tree, but the Crosse? the *palme of our victory* and *tryumph*? What is the fruit it beares, but our blessed Saviour? the *first fruits of the resurrection*, who ascends but *Ioseph*? gathering this blessed fruit from this accursed tree, here *grapes* were *gathered from thornes*, the true *vine it selfe*, from this accursed thorne the Crosse, *Iosephs* ladder here, and that of *Iacob* are not much vnlike, both *reach'd from heaven to earth*, yet on *Iacobs* but the heavenly *messengers*, on *Iosephs*, the heavenly *Messiah* here *descends*, nor can it bee

Gen 7.8.

Ioan 14.1.

conce-

conceived that this so passionate an office, could be done by so affectionate a servant, without strong extasies and ruptures of soule, in the preasse and puzle of so many iarring affections, joy, sorrow, horrour, feare, loue, such æmulously striving, wholly to invade and possesse him in it, ioy tryúphed in the valew of his enriching burthen, hauing now his and the worlds Saviour in his trembling armes, for whom he had so prosperously prevail'd with *Pilate*, and of whom now he was so happily authorized to dispoyle the suffering Crosse (and *David-like*) to *plucke this innocent Lambe out of the rending pawes* of this

this *ravening eare*, nor can it bee, but sorrow and horrour should next haue their seate in his thronged breſt, to see him so bor'd, so carv'd, so mangled, so nayled, that he cannot loosen his body, but he must widen his woundes, not able so at once to draw out all the nayles, but that at last, one must beare his whole waight, and that waight stretch at once still wider, both wound and sorrow: and how could horror then but harrow vp his bleeding soule, to see that the spightfull nayles could not be as driuen, so nor drawne, without drawing yet more blood with them, and when the nayles were drawne, to see

see him still glew'd fast to his iealous Crosse, by his owne blood and goare; but that here sorrow againe seasonably assists, melting with it's warmer teares the gleeve of his congealed blood, then steps in feare, vpbraiding the traiterous delay & sloth of sorrow, the disadvantageable curiosity and tendernesse of horror, casting doubts of *Pilates* pervertible facilitie to a possible reuocatiō of his grant, or of the Priests malice, or the peoples fury, either probably enough bent, if possibly to dispossesse him of the body before buriall, to haue expos'd it to some further shame, if not torture, but (at length) the last, loue, that

that conquers all difficulties, *casteth out feare*, dryes the cheeke of sorrow, immaculates the heart of horror, strokes the spleene of joy, becalmes all these gusts of passion, & gently brings him from the racke of his Crosse, (whither malice had beene still a pursuing him, from the cratch of his cradle) at length to the bed of his grave. Then comes *Nichodemus* with his oyntments, *Nichodemus* who vntill now durst not owne the *Gospell* for feare of the *Law*, comming to our Sauiour in faith, as our Sauiour to the world in judgement, *as a theefe in the night*, weakely hoping better to find the *light* by the helpe of *darke-*

1. Iohn 4.

Luke 12. 39.

nesse,

neſſe, but now no longer ſit-
Luk. 1. ting in darkeneſſe, or that ſha-
dow of death: feare he dares in
deſpight of all the Synagogues envy, the peoples fury, Cæſars enmity, become his Advocates Ad-
Ioh. 7. 51. uocate, *doth our Law iudge any man before it heare him*, the *Annoynter* of the *Lords annoynted*, and well may hee imbalme his body with his oyntment, who had imbalmed his ſoule with his blood; nor is he now leſſe free, then feareleſſe, *a hundred pound waight of Spikenard, very coſtly*; and now after they haue all a while wept a vye, and therewith together with their ſighes waſhed and dryed him, (nor neede they any thing but thoſe

those their teares and sighes to thaw the oyntment, and if need had bin to haue supplied it) they begin to anoynt him; his mother at the head, where, as often as she lookes vpon those eyes of his, now darke and shut, wherewith hee sometime *shewed regard to the lowlinesse of his handmayd*, or on those lips now pale and breathlesse, which wontedly did *but speake the word and it was done*, whence sometimes flowed those *sayings, which shee so carefully treasured vp in her heart*, or on those temples now scratch'd, harrowed with thornes, which were sometimes the *treasures of wisedome*, and *confuted all the Doctors at twelue yeares old*,

Luke 1.

Luke 2. 51.

Col. 2. 3.

old, or on thole his armes now ſtiffe and colde, *wherewith hee ſhewed ſtrength, and ſcattered the proud in the imaginations of their hearts:* how could ſhee either chuſe but grieve to him, or chooſe (the eye being the mindes pledge) but to ſee him that ſhee might grieve? how could ſhe looke on him for ſorrow? how could ſhe look off him for love? how did ſhe ſtrive to breath life into him again with her ſighes? how glad would ſhee have been (Pellican-like) to have fill'd his empty veynes once more with her bloud? then *Magdalen* ſhee knowes her place of old, 'twas *at his feete*, ſhee was already practiſed in the *waſhing them with*

with her teares, and drying them with her hayre and kisses, and now goes but over her old lesson more perfectly, more passionately, her sorrow taking more waight and depth from the occasion, how did she chid the cruell nayles, and their harder drivers, that could so bore, so *digge* through those *feete* that never *stood in the way of sinners,* or *trod the path of guile,* how did she at sight of them thus pierced, pierce the ayre with her complaints, these or the like, (Alas Lord) didst thou complaine, thou *trod'st the wine-presse alone*, it seemes so by thy bloody feete, for *blood came out of* that *Wine-presse, even to the horses mouthes*;

Psal. 22. 17.

Esay 63. 3.

Reu. 14. 20.

hadſt thou theſe wounds (ſayſt thou) *in the houſe of thy friends?* The ancient hoſpitallity of friends was ſhewn in *waſhing*, not wounding the *feete of their gueſts*, theſe ſure were ſome ſuch friends as *Ioab to Amaſa*, vnder pretence of friendſhip, how trayterouſly haue they ſaluted theetoo, *vnder the fifth rib*; 2.Sam.20. ſome ſuch friendlike fiends rather, as thou ſometimes diſpoſſeſſedſt me of, which becauſe thou therein *brakeſt their head*, they haue thus *bruiſed thy heele*: alas Lord, where didſt thou *tread vpon ſuch aſpes and ſcorpions*; Pſal.9.1. haſt thou paſt through ſome worſe wilderneſſe then thy people *Iſrael* met with betweene *Egypt* and *Canaan*?

In

In all that *their journey, them suffer'dst not their feet to swel,* alas yes, my sinnes were more fiery Serpents, then those of their wildernesse, and have wounded thee yet deeper too then these, these nayles, and was it I (gainst whom thou didst *defeate the foote of pride,* and wert thy selfe *feete to the lame*, my cripled soule) that did thus pierce thy tender feete, thus wound, thus mangle them, and doe I live to see it? why did ye so erre, ye accursed nayles? twas my heart deserv'd, needed your vtmost sharpenesse to pierce it with compunction; which of you (yee inhumane murderers) is not yet so weary as can, or so kind as will drive

Psal. 36.

drive them yet there, while they are warme with his blood: what better cordial? but the night drawes on, which together with the peoples probable incurſion, and *Pilates* flexible fluctuation, to preuēt, they at length enſhrowd him, *Matthew* cals it *cleane*, *Mark fine linnen*, nor may we thinke it onely to expreſſe their devotiō in this office, that their deſcriptions are thus expreſſe, tis not certainly without ſome myſtery, his natural body herein reſembles his myſticall his Church, this hath as it's oyntment, ſo it's *cleane fine linnen* too, ſo hath his Church as *the oyntment of doctrine*, (as *Iohn* cals it) *truth*, ſo the *cleane and fine linnen* too

1. Iohn 2. 20. 27.

too of discipline, and decent ornaments, *David* cals it the *becomming beauty of holinesse*; the *ointment* to preserve it from the putrifaction of heresie, the *linnen* from the rents of schisme. And now follow we him as mourners to the grave, but (here) where are those *Egyptian Pyramids*, those *Mausolean* monuments, the pompe and cost sutable to such a coarse? here's not so much as a grave or shrowd of his owne, both are *Iosephs* & yet in some respects well suits such a buriall, to such a death, well was he buried in another mans grave, when as he dyed but for other mens sinnes, nor will he now be buried, but in the

Psal. 93. 6.

Psal. 96. 9.

tombe of an eminent & *honorable Counsellour*, before he had finished the worke of our redemption, he was still in the season of his humiliation, he will therefore in all birth, life, death, chuse our desert a despicable poverty; here hee begins his exaltation, now therefore hee will reasume some glory, and that not without speIsay.53.9. cial prophesie, *he shall make his grave with the rich*; no nor mystery neither, but to shew that what endes the wickeds, begins the good mans glory, death; so is it of speciall purpose and import, that his tombe is of rocke; and that a new one of rocke, to prevent all colour of pretensible burgla-

ry

ry in his Disciples of breaking it, and stealing him thence; *a new one wherein never man before was layd* to over-reach the wit of malice, which might else have pretended some other to have risen thence, or to have beene the rayser as in that *grave of Elisha*; nor are these circumstances of more politick, then morall vse; here's none of that hypocrisie of those *Pharisaicall Sepulchers* guilded without, rotten within, nor like *the Arke* within and without, 'tis both alike, both rocks, and *sure* ones, though hee *was made a curse for vs*, yet in a kinde of repudiation of *Ierusalem*, he will not have her curse though,

2 Reg. 13. 21.

Mat 27. 66.

Gal. 3. here's *a ſtone vpon a ſtone*; nor is the ſignificance leſſe of its newneſſe then rockineſſe, in his birth he lay in *a wombe wherein never man lay*, in his life *hee rode on an Aſſe whereon never man ſate*, in his death *he lay in a tombe wherein never man was layd*, that it might appeare hee was in all three, more then man; or more morally to teach vs that in that heart where hee will dwell, hee will have no in-mates, hee brookes no competition, hee is the true owner, and with that right mother will by no meanes yeeld *to a diviſion*. But,

1 Reg. 3.

O my bleſſed Saviour, thou *to whom the grave is naked, and there is no cover for*

Iob 26.6.

deſtru-

destruction, how fondly, how deceitfully doe I somtimes sooth my selfe in thinking what wonders I would have done, had *Iosephs* case been mine, (alas) how much more neerer, how much more thy selfe are thy now living members, then thy dead, nay, then thy living body upon earth was (at least) for matter of thy care and compassion? in them thou art still a suffering, *why persecutest thou mee?* in the other, whilst thou wert a suffering, thou *madst thy face as a flint* and now long since *it is finish'd*. I need not say (Lord) with *Mary, they have taken away my Lord, and I know not where they have laid him.*

Act. 9.

Isa. 50. 7.

him. Thou ſtill lay'ſt thy ſelfe at my dores, at my dores both of houſe and of heart, in thy needy members, in thy bleſſed ſpirit; 'tis *thou that art ſtill hungry,* Mat.25.42. *naked, ſicke,* in the one; and *behold, 'tis thou ſtill ſtand'ſt at the dore and knock'ſt*, by the Rev.3.20. other; the *Samaritan's carrying the wounded man to the Inne*, was a worke as acceptable to thee, as this of *Ioſephs* carrying thy wounded body to the grave. But have I not beene rather too inofficiouſly forward in burying thee too often (after the Hebrew phraſe) *out of my ſight?* out of my mind? 1 Reg how often have I begg'd thee with *Ioſeph*, and refus'd Iob 26 thee

thee offer'd in thy Word, thy Spirit, thy Sacraments? and if receiv'd thee; how soone haue I choak'd the *seed* of that thy *word, quench'd* the motions of that *thy spirit*, *buried* the *talent* of that thy *Sacrament?* how seldome haue I (with *Ioseph*) *begg'd*, and *receiv'd*, and *layd thee vp in the cleane linnen*, and *new tombe* of a *heart washed* with teares, a *spirit renewed* by grace? but what? (Lord) didst thou in thy last will so graciously bequeath thy Legacies, thy mother to thy Disciple, and him to her, thy spirit to thy Father, thy Kingdome to the Theise, thy prayers to thy murtherers, and not a word

Luk. 8.

1 Thes. 5.

Math 25.

word of thy poore mangled body, or its buriall? was it not enough that thou would'ſt be borne without a chamber, liue without a houſe, dye without a bed, vnleſſe thou be buried too without a ſhrowd, or graue either, of thine owne? what doe I then a caring thus to liue ſoftly, and dye richly? be my life here never ſo deſpicably poore, *ſhall I not be*
Io.18.11. *content to drinke* of my Maſters *Cup, who is the portion of*
Pſa.16.6. *mine inheritance & of my cup,*
Pſa.11.7. without whom, *fire and brimſtone, ſtorme, and tempeſt, this had beene my portion to drinke, and my cup had beene full?* Let me not then with the Epicure, firſt digge my graue

grave with mine own teeth, and then bury it in mine owne ſecurity, but (with *Ioſeph* here) let mee make my grave in the rocke, in thee the *rocke of my defence*, and then (as hee) *place* it in *the Garden* of my delight: but what doe I a ſeeking thee (Lord) in the empty grave with *Mary*? *Thou art riſen, thou art not there*, riſen and *gone to heauen*, thither let me follow thee, *I know that there* yet *my Redeemer ſtill lives, and that I ſhall ſee him with theſe mine eyes, thither being lifted vp, draw me Lord vnto thee*, though with *Ioſeph* thou wert thus *hated of thy brethren, ſolde*, and *throwen* (as he) *into the pit, and dungeon both,*

Pſa 18.1.

Iob 19.25.

both, the grave, and hell; yet (with *Iacob*) be it my comfort, Ieſus my Saviour is yet alive, I ſhall goe and ſee him when I dye.

Gen. 45. 28.

FINIS.

The ſeverall paſſa-
ges of our bleſſed Savi-
ours Death and Paſsion,
devoutly contemplated
on in this Booke,
are theſe.

I.

HIs bloudie ſweat
in the Garden.
Pag. 1

II.

He is ſolde and betray-
ed by Iudas. 27

He

III.

He is apprehended in the Garden, and thence led bound to the high Priests Hall. 56

IIII.

Hee is forsaken by his Apostles, forsworne by Peter. 80

V.

Hee is mocked at, spit on, blindfolded, buffetted. 111

VI.

Hee is accused before Pilate. 137

VII.

Pilate *arrayes him in scarlet,*

ſcarlet, Herod *in white, both in way of Abuſe.* 164

VIII.

He is crowned with Thornes. 185

IX.

Hee is ſceptred with a Reed. 202

X.

Hee is reiected, and Barrabas *releaſed.* 224

XI.

Hee is condemned by Pilate. 242

XII.

He beares his Croſſe. 271

The

XIII.

The women follow him weeping. 286

XIIII.

The Souldiers divide, and cast lots for his garments. 300

XV.

They crucifie him. 314

XVI.

Some vpbrayd him on the Crosse, and dare him to come downe, others that passe by, wagge their heads at him, and revile him. 327

XVII.

His company in death, Theeves.

Theeves. 352

XVIII.

The place, Golgotha. 372

XIX.

The Time, the Feast of the Passeover. 386

XX.

His mother bee recommends to Iohn, *and* Iohn *to her.* 403

XXI.

They give him gall and vinegar to drinke out of a reede. 420

XXII.

Hee bowes downe the head, and gives vp the ghost.

ghoſt. 435

XXIII.

The mourners at his death. 455

XXIIII.

The rockes rend, the dead ariſe. 478

XXV.

The vayle of the Temple is rent from the top to the bottome. 492

XXVI.

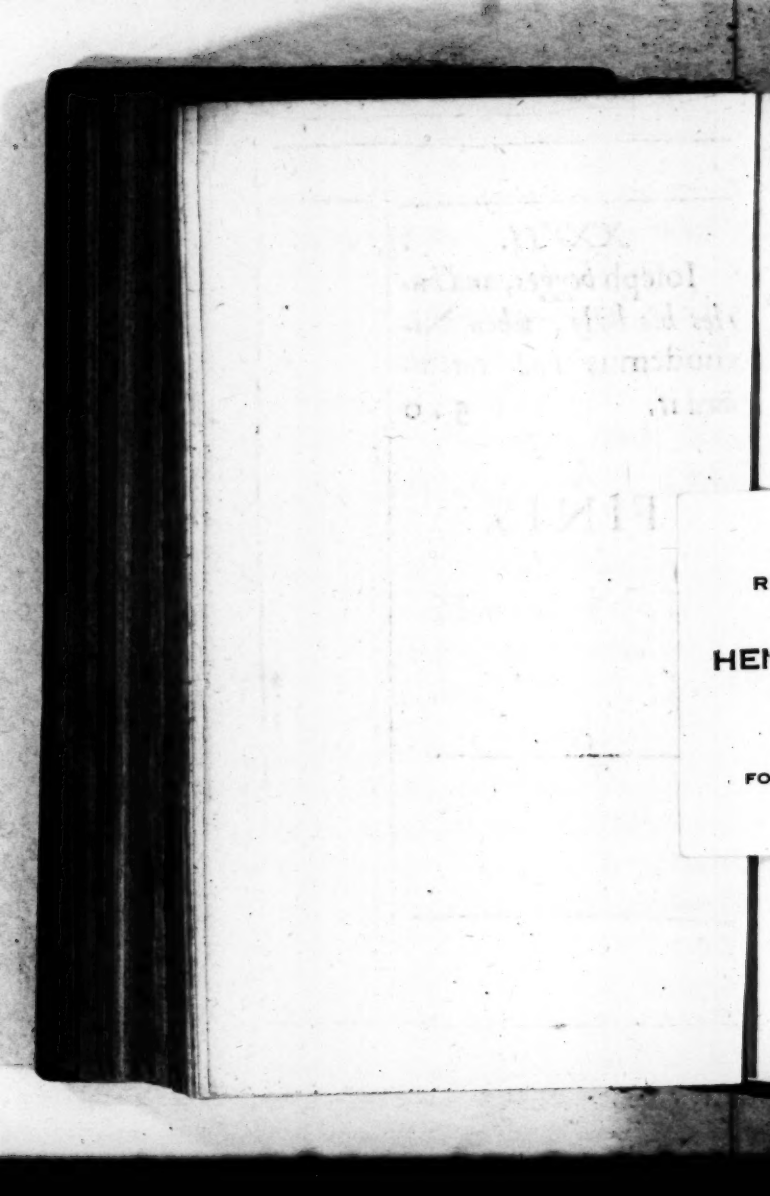
His ſide is pierced with the ſpeare, wherat there flowes out water and blood. 507

Ioſeph

XXVII.

Ioseph *begges, and buries his body, when* Nichodemus *had embalmed it.* 520

FINIS.



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CONTEMPLATIONS AND DEVOTIONS ON The severall passages of our blessed Saviours Death and Passion.

Written by CHARLES HERLE, Master in Arts, and sometimes of *Exceter* Colledge in *Oxford*.

Pauls ambition of
1 Knowledge.
1 Cor. 2. 2.
I esteemed not to know any thing among you save Iesus Christ, and him crucified.
2 Wealth.
Phil. 3. 8.
Yea, I count all things but losse, for the excellent knowledge sake of Christ Iesus my Lord.
3 Ioy.
Gal. 6. 14.
God forbid that I should rejoyce but in the Crosse of our Lord Iesus Christ.

LONDON:
Printed by *Aug. Mat.* for *Humphrey Robinson*, dwelling in Pauls-Churchyard at the signe of the three Pidgeons. 1631.

his will, and bequeath some legacies: but alas, what hath the Giver of all, now left him yet to give his Apostles, all save *Iohn* fled, his garments divided, his skin torne, his blood spilt, nothing left about him, but his loving mother, and beloved disciple; and them not knowing how better to bestow, hee mutually gives each other, *Woman behold thy Sonne; Sonne behold thy Mother.* But (alas) how short, how wanting a supply, can any adopted Son bee for one so naturall, so supernaturall, so vnnaturally butcherd? hee that was a valuable exchange for *Iohn*, and all mankind besides, in satisfaction of his fathers iustice

Ioh. 19. 26.

iustice, how lossefull an exchange must *Iohn* needs bee for him, in satisfaction of his mothers love? this holy woman, I know she was but a creature, and I know what is not a God, may possibly bee made an Idoll: yet doe I not thinke it any idolatry, or popery, either to commend her sanctity, or commiserate her sorow; so wee neither adore her person, or inuoke her name: the best rule herein is the meane, to make her no more then a woman, nor no lesse then a Saint; however hee can not but bee *without naturall affection* (which the Apostle reckons vp among the greatest crimes) that can consider her

Rom. 1.30.

her in the caſe, ſhee here ſtands in without ſome ſimpathy, ſome intereſt, and compaſſion; who can with dry vningaged eyes conſider her, her eyes weeping, her feet trembling, her hands wringing, her heart ſighing, her ſoule bleeding drop for drop with her Sonnes body, now ſwooning with griefe, now againe reviving with love, how could ſhee chuſe looking on him thus handled, mangled, without the skin ſhee bare him in, without the blood ſhee gave him, without either the milke ſhee firſt gave him, or that wine, which afterward hee gave her, glad now to ſucke inſteed of them their vine-

gar

gall, and gall; no longer now in hers, but in the racking armes of his bloody Crosse, hanging on tenters like a parchment skinne a dressing, *like a bottle in the smoake.* If *Peter* were so transported with ioy to see him so *transfigured on Mount Tabor*, how much more is shee with sorrow, to see him thus *disfigured* on *Mount Caluary?* how could shee looke on him for griefe, and yet how could shee but looke on him for love, the eye being the minds earnest, and constant messenger in the errands of affection. Mothers vse first to take their meat vnto their children, not questioning in the mutuall interest of

loue

love could shee but tast to him the vinegar, and gall, and what ever other torment hee sufferd, love ever shares with the obiect; no *nayle* can be driven into his hands, but must first pierce her heart, the thornes can not scratch his browes, but they must harrow vp her bowels, no blasphemy or insultation can reach his eares, but must first rend her soule with anguish, and remorse; specially shee having not onely borne him to all this misery, but her sinnes among the rest having brought, nay betray'd, condemn'd him to it; nor may it bee thought the least of his suffrings, that in all of them shee thus suffers with

with him, every teare of hers can not but pierce him, deeper then their speare, not a sigh but more wounds his heart, then all those nailes of theirs his hands; how savadge, how vnlegall is this their cruelty? their Law forbids them *to seeth the Lambe in the dams milke*; Lev. 19. yet here how vnnaturally doe they at once, both boile this *Lambe of God* in the mothers teares, and the mother in the Sonnes blood? 'tis the conceit of some, that none of these, that here thus suffringly waited at our Saviours death, did afterward suffer Martirdome, as all the rest of the *Apostles* did, and most of the *Disciples*, such was their suf-

suffrance in their attendance here, as is pals'd for Martirdome, as well in dignity, as torments, it could be no other then a kinde of death, to see life die, to bee eye-witnesses of such a death, of such a master, whom they lov'd so well; *Sonne behold thy mother*, *Iohns* exchange too fals short of any full supply, as well as *Maries*, what mother, though his owne could love him so well as such a master? what exchange, what gaine for such a Saviour could make him any way a Saver? all the *world* to him 'tis but *losse and dung* (saies *Paul*) none certainly, but he gaine of it, the same losse, nothing

Ioh. 14.

Phil. 3. 8.

but could

could repaire to him the losse of this his masters life, but the benefit of his death, and therein; how abundantly is the plenteous *measure* of supply to both mother, and friend, *heaped up, shaken together, and running over?* (with Themistocles) herein how had they lost, had they not lost? we read not of any dignified with more glorious prerogatives then these two, *Mary*, and *Iohn*; the one *bare* our Saviour *in her wombe*, th'other *leaned on his breast*, and yet how litle had all this availd them, had not faith, and piety season'd those outward priviledges and made them truely gracious as well as glorious: *yea, rather blessed*

Luk. 11. 28. *are they that heare the word of God and keepe it.* Happier *Mary* in that *shee bare his sayings in her heart*, then himselfe in her wombe? in that shee partooke of the merit, then in that shee imparted the matter of his blood; 'twas not so much to the lovingnesse of her motherhood, as the *lowlinesse of her handmaidship that hee had regard*, Luk. 1. 48. and that *all generations call her blessed.* And how much happier *John* too, in that hee caried our Saviour in his owne bosome, then in that hee lean'd on his? in that hee lean'd and relied more on his inward *bowels* of mercy, then on his outward *bosome* of flesh? what did it steed *Saul*, that

hee

hee was a Propher? what *Iudas* that hee was an Apostle? outward graces without inward grace, title without truth, serue but to inhanse and dis-excuse a mans damnation.

But O my Lord and Saviour, thou calleſt thy *flocke a litle one*, and hadſt told it before, that the *Sheepheard* being *ſmitten*, *the ſheepe* would bee *ſcattred*; here how both litle is it, and how ſcattred? and yet though ſcattred thus, though *ſmitten into the place of Dragons* deſolation, how carefull art thou of this thy *litle flocke*, thy waned family? O Lord I am one of thy family too, though a *lame*, *vnſerviceable Mephi-*

Luk.12.32.

Zach.13.7.

2.Sam.4.4.

beſheth, and that *by a fall* I tooke (as hee) *from my nurſe*, my mother *Eve*; though a *Poſthumus borne* (with *Paul*) *out of due time*; yet can I not thinke that thou (Lord) who *prouideſt* ſo carefully *for the fowles of the aire, and graſſe of the field*, wilt leave mee out of the check-roll of thy providence? no (Lord) I muſt acknowledge thou haſt (as here) by thy *beſt-lov'd Apoſtle Iohn*, recommended, applied mee to a mother, to thine owne Spouſe, thy Church. O let mee in all filiall reverence and duty, ever adreſſe mee to her counſell, ſubmit mee to her diſcipline: It is *the fooliſh Sonne* (ſaies the Wiſeman) *that deſpiſeth his*

1 Cor. 15.

Luk. 12. 24.

Prov. 15. 20. 10.

his mother, but the Wise Sonne makes her glad. O apply then (Lord) *my heart vnto wisedome*, my lips of faith, and love to those two Fountaines, of true wisedome, those thy two Testaments, the two ever-flowing breasts of this my mother, that thence I may sucke the *sincere milke of thy word, that I may grow thereby*; that I may *grow* (like thee Lord) *in favour both with God and man*, ever *making glad* this my *mother*, thy espoused Church, both the militant one here, and triumphant one above, for even, *there is ioy too over one Sinner that conuerteth*. But (alas Lord) how fondly doe I sometimes sooth my

Psa. 90. 12.

1 Pet 2. 2.

Luk. 2. 52.

Luk. 15. 7.

ſelfe, and thinke how happy I ſhould have beene, what wonders I would have done, hadſt thou committed to mee (as here to *Iohn*) the entertainement of ſuch a gueſt, thy deare and gracious mother? alas, how facile, how ſenſuall a ſelfe-deceit is this? when as I have thy mother happily every day at my doores; whoſoever makes *a conſcience of doing the will of thy Father, the ſame* (in thy deviner Heraldry) *is thy Mother, Siſter, and Brother*, and ſuch thou haſt committed to my care, and charge, and that with ſpeciall inſtance, *ſpecially thoſe of the houſhold of faith*, ſuch let me ever (as *Iohn* here doth by thy

Mat. 12. 47.

Gal. 6. 10.

thy mother) *take home to house*, to heart, so shall I *make friends, that will take mee into everlasting habitations.* Outward favours (I see Lord) and priviledges, though nere so glorious prevaile not without inward grace; nay, they rather disavaile, and aggravate; let mee then as not thankelesly or'e-slip them, so neither presumptuously o're weene them, but as I would most suspect my purse in a throng, so let mee ever doe by that my *truest treasure* in the fullest throng and confluence of outward blessings, ever praying with that my mother, the church, *in all time of my wealth good Lord deliver mee.* Ioh. 19.27. Luk.16.9. Mat.13.

XXI.

They give him Gall and Vinegar, to drinke out of a Reed.

Math. 27. Ioh. 19.

TWas our Saviours complaint elſwhere, *I was a thirſt, and yee gave mee not to drinke,* here hee could not ſo complaine, he hath no ſooner ſaid, *I thirſt,* but *one ſtraight way runs for gall and vinegar to give him.* How Trumpet-like are their grants, worſe then their denials? how much worſe his ſupplies, then his wants? how much more may hee here iuſtly complaine (as in the *Pſalme*) *when I was thirſty they gave mee gall to drinke?* and here-

Mat 25.35.

Mat.27.48.

Pſal.69.21.

in

in, how nimble are the feet of malice, though in the crooked by-wayes of darkneſſe? how *ſwift to ſhed blood?* 'tis not enough that they *ſtand in the way of Sinners*, no, nor *walke in the counſell of the vngodly*; no pace is ſwift enough in ſins errands vnder that of running, *one ſtraight wayes ran, &c.* How much doe theſe malicious wretches outſtrip even thoſe the *Centurions Seruants* in ſpeed and promptneſſe; if *hee ſay to one goe, hee goes*, but if malice ſay to one of theſe goe, *hee runs*; but alas, how much more, though nothing but *deſtruction and vnhappineſſe bee in their wayes*, doth this their readier,

Rom. 3. 15.
Pſa. 1. 1.

heartier ſpeed vpbraid our leaden, entangled ſlowth in
Heb. 12.1. *the race of godlineſſe?* is *a Proſelite to bee made*,
Mat. 23.15. how will a *Phariſe* (Iewiſh, or Romane either) *compaſſe Sea, and land* to compaſſe it? is *the wages of iniquity offred*,
Mat. 26.16. how will a *Iudas thenceforth ſeeke opportunity to betray innocent blood*, though of a maſter, a Maker? is *gall and vinegar here to bee vſed* in his torture? it ſhall not want either a thirſty eare to entertaine, or an itching foot to *runne* ſuch an errand; whereas, let *God ſend* and *guide* too *Iſrael*, though out of *thraldome* and that to *Canaan*, how doe they grudge, and murmure all the way? is

Lots

Lots wife sent though *out of burning Sodome*, yet she must have a glance *backward*, and at least *looke* a loath to depart; let God send vs into his *Vineyard* (though *to worke out our owne salvations*) *one sayes* flatly (as in the Parable) *hee will not goe*, *another sayes*, *I will*, *but goes not*; a third would faine goe, but *there is a Lyon in the way*, every straw in that way is a steeple, every clod a Mountaine, every brooke an Ocean, and that how full of *Remora's*, and *Torpedoes* of delay? all wee either have, or can, or are, 'tis from him, and so all 'tis due vnto him, and yet all 'tis still vnworthy of him; and yet thus heart-bound

Gen. 19.23.

Phil.2.12.

Mat.21.

Prov.22.13

is

is that little all of ſervice that we doe him, wee pray as if wee were afraid to be heard, wee heare as if wee were loath to be ſaved, and generally wee ſerve him as if wee were loath to pleaſe him; if the ſalt hath loſt its ſavour, what is it elſe fit for but the dunghill? if the light be darknes, how great is that darknesſe? if our devotions be thus vnſeaſoned, vnſavoury, vnlightſome, guilty, how great is that guilt. Our naturall indiſpoſednesſe towards theſe offices of devotion, together with our enemies vigilant icalouſies againſt them, and vs in them, as they much commend the work, ſo ſhould they as much a-

dreſſe

dresse the doer. Nor is the foote of malice a readier messenger, then its heart a Megazine of such provision, this potion (it seemes) 'twas not now to seeke, *one ranne straight-way and fetch'd it*, their *rockie hearts* were ever overflowing fountrains of these *bitter waters of strife*, this *poyson of Aspes*, and yet will not our Saviour to *fulfill his owne Scripture*, and expiate our thirsting after that *Cup of abominations*, but *thirst* after it. And well might he complaine of thirst, having now what with weeping, and watching, and fasting, and sweating, and bleeding, almost all moysture in him quite exhaust; and yet greater is his thirst of soule, then body,

Num. 20. 3.
Psal. 140. 3
Ioh 19. 28.
Rev. 17. 4

body, more after the implection of our redemption, then any repletion of his owne desires, the necessity of this draught which here he thirsts after 'twas not so much *naturæ* (as the Schools speake) as *decreti*, St. *Iohn* is herein expresse, therefore is it (sayes he) that *hee said I thirst*, that *the Scripture might be fulfilled*; hee knew well enough, that the drink they would give him, would bee out of that same *bitter Marah* of their inexhaustible malice, hee knew that *their Vine was of the Vine of Sodome*, that *their Grapes were grapes of gall, & their clusters bitter*; that *their wine was the the poyson of Dragons, and the cruell venome of Aspes*; hee

Ioh. 19. 28.

Exo. 15. 23.

Deut. 32. 32

Deut. 32. 33

knew

knew that if he should *aske bread*, they would *give him a stone*, if *a fish a Scorpion*, hee lookes not from them compassionatly to bee releeu'd, but abusively at once tortured, and (as they thought) deluded; hee expects not to gather *Grapes* frõ such *thorns*, only we had deseru'd it, the *Scriptures had said it*, that therefore our desert, and his decree might both be fulfill'd, and so himselfe satisfied though still a thirst, (spight of all the knowne, both gall of their bitter sponge, worse poyson of their spongy hearts) hee will thirst, and tast too this their worst of malice; even this *Cup* too of theirs, as wel as that other of his Fathers

Luk. 22. 42. *ſhall not paſſe* in that *his will*, in this *his word*, in both our deſert *ſhall be fully done*; nor ſhall this bitter draught be without its myſterie, as well as Propheſie; what is this their hollow *Reed*, where with they thus abuſe, and torture him, but a pregnant figure of that their Sepulcher-like Synagogue? that within it's *painted* out ſide of ſuperſtition, holds nothing but the rotten carcaſs of religion; an empty Reed in it's phantaſtick gloſſes, a hollow Reed in its diſſembling glozings, a dry Reed in it's fruitleſſe barrenneſſe, a knotty ſturdy Reed in it's obſtinate perverſenes, a wavering inconſtant Reed *ſhaken with every winde*, a truſtleſſe

Math. 11. 7.

leſſe broken Reede *running into the hand*, the heart of him that *leanes on't*. This Synagogue of theirs 'tis no other then the Reede that *before flouted his kingdome*, and now his wiſedome, abuſing him with the *vinegar* of ſuperſtition (now vinegar-like degenerate from the true wine of devotion (which once it was) mixt with the bitter gall of ſcorn, & malice. But O my bleſſed Lord and Saviour, thou that art the *Well of the water of life*, of which *who ſo drinketh*, *ſhall never thirſt againe*, *the Vine* whence flowes that purer Wine, *which* onely *makes truly glad the heart of man*; ſhall not onely *men both taſt and ſee how gracious thou the*

Ioh. 4. 14.

Ioh 14. 2.

Pſa. 34. 8.

Lord

Lord art to them, but wilt thou both ſee, and here *taſt* too how vngracious, malicious they can be to thee? nay, wilt thou not onely take and taſt, but *thirſt* after the bitter'ſt of their malice? but (alas) how much bitterer was *that mixt cup* of thy Fathers wrath, and my ſinnes that thou ſeemeſt a while to ſhrinke at, but this to thirſt after. O let mee ever then conſider (Lord) that though my ſinnes may ſeeme to me *ſweet as ſtolne waters*, yet to thee they are *waters of gall, and wormewood*, and worſe, the *vialls* of divine vengeance, ſince my heart then hath beene a fountaine of ſuch galliſh waters: O let my *head* too (with *Ieremies*)

Luk 22.42.

Pro.9.17.

Ier.9.15.

mies) bee a *fountaine* of briniſh *teares*, that as *Eliſha healed thoſe infectious waters by caſting ſalt into them:* ſo may I theſe poyſonous waters of ſinne, by caſting on them the ſalt teares of true repentance, and ſo I may be ſure (Lord) my *waters* ſhall bee *turned into wine* (as thou didſt by that at *Cana*) but didſt thou thirſt more to have my redemption fulfill'd, then thine own wants relieu'd, and ſhall I not thirſt more after the imple tion of thy will, then of mine owne deſires? O let me doe by thee (Lord) as thou by thy bleſſed Father; ever *make it my meate and drinke to doe thy will*, ever *hunger and thirſt after righteouſ-*

Ier 9.1.

2 Reg. 2.21

Ioh. 2.

Ioh.4.34.

Math.5.6.